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Jackson, Margaret Austen  
Byron.Memoirs of the Rev. William  
Jackson













Wm. L. Jackson

Wm. Jackson

# MEMOIRS

OF THE

## REV. WILLIAM JACKSON,

First Rector of St. Paul's Church, Louisville.

BY

MARGARET A. JACKSON.

WITH AN INTRODUCTION BY THE

RIGHT REV. WILLIAM MEADE, D.D.

“THE holy precepts that he gave,  
The prayers he breathed, the tears he wept,  
Yet linger here ; though in his grave  
Through many a year the saint has slept.”

“WHOSE faith follow, considering the end of their conversation : Jesus Christ the same yesterday, and to-day, and forever.”—HEBREWS 13 : 7-8.

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· “ALMIGHTY and everlasting God, from whom cometh every good and perfect gift, Send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of Thy grace ; and, that they may truly please Thee, pour upon them the continual dew of Thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ.”

“THE moral warfare which every rational and accountable creature has to sustain, possesses an essential and intrinsic importance, totally independent of the magnitude of the events, or the publicity and splendor of the scenes to which it is attached.”—ROBERT HAIL.



To the Survivors

IN THE

VARIOUS CONGREGATIONS TO WHOM HE MINISTERED,

THIS

## Memorial of a Departed Pastor,

WHOSE BEST YEARS AND ENERGIES WERE SPENT IN THEIR SERVICE, AND WHOSE CROWN  
OF REJOICING MANY OF THEM WILL BE IN THE DAY OF THE LORD,

IS AFFECTIONATELY DEDICATED

BY ONE

Who was a sharer in his Joys and in his Sorrows.



## INTRODUCTION.

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HAVING been favored with the perusal of the following volume, in its manuscript form, I hesitate not to commend it as a faithful and interesting exhibition of the life and character of one of the best men with whom it has been my privilege to have been intimately acquainted. Though the relation between the author and the subject of the Memoirs was such as strongly to tempt the former to undue praise of the latter, the candid reader will feel that she must have faithfully kept within the bounds of truth, when he considers the well-attested facts of the whole life of Mr. Jackson from his boyhood in England to his last days in America. The circumstances and trials of his earlier days in England; his doubts as to the very truth of Christianity; his intercourse with Legh Richmond, Cotterill and others of the evangelical school; his yearnings after the ministry; the difficulties and delays attendant on the accomplishment of this dearest wish of his heart—form an interesting portion of this volume. The reader will take great pleasure also in being introduced to the family of the Jacksons, in their own ancient abode, at the foot of Tutbury Castle, in the town of Tutbury, Staffordshire, England. That part of the volume which is occupied with the scenes and occurrences of his early youth, and of his visits to England with Mrs. Jackson, in after-life, is, of itself, worthy of publication, and

must interest the reader. But the chief excellency of the book consists in the narrative of Mr. Jackson's labors as a minister in the several places where he so faithfully and successfully served God in his holy calling. If he was not an example most worthy of imitation, we know not where such is to be found. His devotion to the Sunday-school, the Bible-class, the young, the poor; his deep interest in the Bible Society, the Alexandria Seminary, the Tract Society, the Colonization Society, the Missionary Societies, foreign and domestic, and other benevolent institutions within his reach; the time and labor bestowed on all these objects, notwithstanding his many parochial duties, show what an individual may effect whose heart is set on doing good. On the whole, I incline to the opinion that to American Episcopalians, especially ministers, none of our evangelical biographies are better calculated to do good than the following volume, and therefore I most heartily commend it.

WILLIAM MEADE,  
Bishop of the P. E. C. of Va.

*Millwood, December, 1860.*

## P R E F A C E .



WHEN the preparation of a Memorial, such as is now offered, was first solicited by attached parishioners and friends, the late excellent Bishop Henshaw gave the following reasons, amongst others, for urging a compliance with their wishes :

“1. God is glorified by the record of the influence of His grace, as exhibited in the character and labors of one so extensively known and deservedly beloved.

“2. Many, from motives of personal regard for the deceased, would be induced to read the volume, who might not be inclined to read others of a similar character; and thus might derive lasting benefit, which they would not be likely to receive from any other source.

“3. Many of his clerical brethren and other Christian friends, scattered throughout the country, would be gratified to have such a memento of the departed.”

Shortly after Mr. Jackson's death, a volume of his sermons was published, to which was prefixed a short Memoir, by the Rev. Wm. M. Jackson. As it is now out of print, and as this and other sketches which have been given, were too brief to furnish the full portrait which has been desired, I have attempted to gather together the facts and recollections, the principles and opinions of my departed husband, which lay enshrined in my memory and in his writings, and embody them

in their present form. Having done this to the best of my ability, I yield to the opinion of judicious friends who have seen the manuscript, and think its publication may answer the ends proposed by Bishop Henshaw, prolong the usefulness of its subject, and furnish the Church with a record, which she has a right to claim, if it be adapted to the edification of her members.

They, for whom this Memorial has chiefly been prepared—the congregations to whom his life and labors were given, and to whom his memory is bequeathed—will, I am sure, receive it with indulgence towards one, to whom they have ever shown no stranger's heart nor stinted sympathy. Their continued affection and kind consideration encourage me to believe, that recollections of the past may win a welcome for it which the subject alone deserves. "It is an interesting occupation to recount the advantage we have received from beings who have left the world, and to reinforce our virtues from the dust of those who first taught them. Wise monitions, when they return on us with this melancholy charm, have more cogency than when they were first uttered by the living friend." The grave does not impair, it consecrates their power. May it prove so to those who have now the opportunity of recalling the instructions and associations of former years! And, may I not hope, that, in this simple record of a good man's life, the general reader may find subject for thought; and some, more particularly those who are preparing to fill up the ranks of the departed, at once a source of encouragement and a model not unworthy of imitation?

It offers neither novelty nor excitement—neither brilliant achievement, nor extraordinary incident—but exhibits a character, formed by the power of the Gospel, attainable by all; and, on this very account, a strong hope is cherished that it may prove useful to those who are passing through the same ordinary circumstances.

My dear husband would have felt with good Bishop Hall, that "what *he* did was worthy of nothing but silence and forgetfulness, but what God did for him was worthy of everlasting and thankful remembrance." With the earnest endeavor that no human feelings might take the place which the pure desire to keep alive this remembrance ought to occupy, this volume has been prepared, and it is now sent forth with the prayer that the blessing of God may so rest upon it, that he, whose testimony and example it aims to set forth, may still speak in it to the profit of many ; and that the grace which wrought effectually in him, may enable us to follow his faith, "considering the end of his conversation : Jesus Christ the same yesterday, to-day, and forever."

M. A. J.

*Louisville, December, 1860.*





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# MEMOIRS OF REV. WM. JACKSON.

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## CHAPTER I.

### BIRTH—FAMILY—EARLY RELIGIOUS HISTORY.

“MY boast is not that I deduce my birth  
From loins enthroned, and rulers of the earth ;  
But higher far my proud pretensions rise,  
The son of parents passed into the skies.”—

“THOU, O God ! hast made us for THYSELF, and our heart is restless till it resteth in THEE.”—ST. AUGUSTINE.

“COME unto me all ye that labor and are heavy laden, and I will give you rest.”—ST. MATTHEW 11 : 28.

WILLIAM JACKSON was born in Tutbury, Staffordshire, England, January thirtieth, seventeen hundred and ninety-three, and was the youngest of five brothers, all of whom were baptized in infancy in the parish church. One was called away from the family on earth at an early age. The two elder brothers removed to the United States some years before the subject of this memoir, and became brethren with him in the ministry of the Protestant Episcopal Church a few years after he had received his commission from one of its chief officers.

Of THOMAS, the oldest, we have a brief account in a sermon, preached shortly after his death by his brother William to his flock in Louisville. It is thus introduced :

“To you, he was a stranger, but to me a brother ; and if it be an infirmity for a brother to speak of a brother, you will bear with me. He was the oldest child of parents, of whose blessed memory I can not think without a tear of filial affection, for they were pious, praying parents, who cared more for the spiritual and eternal than for the worldly and temporal interests of their children ; and to you who are parents, I speak it for your encouragement, by God’s grace and blessing, they have their reward. They have entered into rest, and one subject of their anxiety and prayers has joined their happy spirits, and those who remain are, I trust, following them ‘who, through faith and patience, inherit the promises.’

“Not only was the deceased their first-born according to the flesh, in a higher sense was he ‘their might, the beginning of their strength.’ He was the first-born from above, yea, I believe before those who ‘bore him on their sides and dandled him on their knees.’

“At about the age of fifteen or sixteen he felt the power of the Word and the Spirit in his heart. It is delightful to remember how this gracious influence ran and spread through the various branches of the family. First it was reflected back to the parents, and then the mercy of God was shown to their other children, until all, as we humbly hope, became wise unto salvation. Nor did the blessing stop there ; their children’s children, as they have ‘come of age, to live a godly and Christian life,’ have turned from the paths of sin and

folly. 'Not unto us, O Lord, not unto us, but to thee be all the glory!'

"Divine knowledge excited in the youthful mind of the deceased a thirst for human learning, and then followed a burning desire to consecrate his talents to the glory of God and the good of man. Certain prejudices having fastened upon his mind against the Church of England as an establishment, and especially as having embodied in its formularies some expressions which he could not conscientiously use, he entered a Theological Academy of Independent Dissenters. On his arrival in the United States, he joined the Presbyterian Church, as coming the nearest to his views of any that he found. But about fourteen years ago, having his attention drawn to the Episcopal Church, and finding it to be what he desired the Church of England to be, and which, if it had been, he had never dissented from, he hesitated not to seek admission into our ministry, and was accordingly ordained by the Right Reverend Bishop White; and a more attached son the Church had not within her pale.

"Her doctrines, her worship, her ministry, her order, were well understood by him, and all commended themselves to his judgment and his heart; and the former was by no means feeble, nor the latter cold. The only regret he ever expressed was, that he had not become acquainted with her twenty years sooner. I need not detain you by any lengthened view of his character as a man, a Christian, and a minister. There was enough of nature and sin about him to have involved him in eternal ruin; and he felt it. And there was enough of grace to lead him to the cross of Christ; and he felt its efficacy too. His talents were of an order, had he had more confidence in himself, to have

made him more conspicuous in the Church. For knowledge of the Scriptures, for clear perception of divine truth, for strength of mind, and force of language to express and convey it to the minds of others, he had few superiors; and his memory will long be cherished by those among whom he went preaching the kingdom of God, and especially by those who had attained that vigor of intellect and that growth in grace which would enable them to receive the strong meat of the Gospel. His last, most interesting, and most useful field of labor, was in the Monumental Church, Richmond, associated with the venerable Bishop of Virginia. And, when his friends were rejoicing to see him in a sphere so adapted to his talents, it pleased Him who seeth not as man seeth, to lay him aside by paralysis on Sunday, November eighth, 1835, after morning service, when he delivered his last message from God to man—"Just and true are thy ways, thou King of saints!" "

Of EDWARD, the second brother, a sketch has been furnished by the Rev. Charles Mann, a connection of the family, for a memorial of his son, the Rev. Wm. M. Jackson, of which we in part avail ourselves.\*

In 1824 Mr. J. Edward Jackson was ordained by Bishop Kemp, under whose direction he had previously prosecuted his theological studies. Soon after his ordination he became the Rector of Christ Church, Winchester, Virginia, and in 1825 we find him spoken of by the present Bishop Meade, in his parochial

\* See a Sketch of the Life of the Rev. Wm. M. Jackson, late Rector of St. Paul's Church, Norfolk, Virginia, by the Rev. George D. Cummins, D.D. Published by the E. K. S.

report, as "acceptable and beloved by his people." The church was then a small building, homely in appearance, containing but two rows of pews or benches, though large enough to accommodate the congregation. During his ministry, and through his energetic and persevering efforts, the present beautiful and complete church and parsonage were erected, and chiefly by his good management, the expenses entirely met.

When, after many years of quiet, laborious usefulness, he removed to the West, he left this church, by the blessing of God, in a state of healthful prosperity, for others to reap where he had faithfully sown.

"We look," says the sketch referred to, "upon Mr. Edward Jackson's entrance into the ministry at upwards of forty-three years of age, with a wife and seven children, as an act of devotion to the cause of Christ seldom surpassed. The mercantile business in which he had previously engaged secured him all the comforts and many of the luxuries of life; his position as a minister of the Church involved an amount of self-denial to which few men would have had the courage to submit." His last field of labor was Henderson, Kentucky, where, after a successful ministry of three years, his valuable life was terminated by apoplexy, in August, 1845.

HENRY, the third brother, remained a layman in the Church of England; and in the progress of these pages such glimpses of his character may be seen, as will evince that, like Enoch, he "walked with God." On the fourth of October, 1849, "after he had served his own generation by the will of God, he fell on sleep," so suddenly and so quietly, that, like Enoch,

of him it may in a sense be said: "He was not, for God took him."

In the leading features of the characters of these four excellent brothers, there was a marked similarity. Purenness and integrity of mind and heart, great good sense and energy, unaffected personal piety, and power of heart to do good, were characteristics common to them all. The names of Thomas, Edward, Henry, and William Jackson may be added to the long list of witnesses that He is faithful who has promised: "Train up a child in the way he should go, and when he is old he will not depart from it." And it may be a still further encouragement to parental fidelity to mention, that from generation to generation in this family the promise has been fulfilled: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

All the descendants who have attained to years of discretion are, with scarcely an exception, in full communion with the Episcopal Church. Six of the family—these three brothers and three of the succeeding generation—have been honored by being put into the ministry, and two daughters became the wives of clergymen.

Of the sons, one, the Rev. William G. Jackson, is serving the Church on earth in the diocese of Maryland; another, the Rev. William H. Jackson, in the diocese of Lichfield, England, and one, the Rev. William M. Jackson, before alluded to, having "well done" his work here, fell a victim to the yellow fever, which raged with fearful violence in Norfolk, Va., in the summer of 1855. May the promise be still verified in their posterity: "The children of thy servants



shall continue, and their seed shall be established before thee."

Of the religious convictions and early spiritual progress of him whose course we are about to follow, we happily have an account traced with unaffected simplicity by his own pen. It was written in a series of letters a few years after his marriage, at the request of one whose wishes needed only to be known to receive from him an ever-ready response; and they are given here, with the exception of some trifling omissions, in their original form.

*"Chester Town, June 26th, 1823.*

"It was my happiness, as you know, to be born of parents who had the fear of God before their eyes. Their serious admonitions made an early impression on my mind. I remember when very young, having a great dread of going to hell, which I believed would assuredly be my portion, because I knew that even in my short life, there was much which merited the displeasure of a Holy God; and, young as I was, often did I make serious resolutions to pray and be a better boy.

"As soon as well able to read, I found great delight in the employment. The Bible, especially the historical part, Bunyan's Pilgrim's Progress, and similar works, were my favorite books; the latter I read through eight or nine times before I was eleven years old. My mother used to remark, that it was an excellent book, if I could but understand it. As many a simple child has thought before me, I fancied that I understood every word of it, but experience has since effectually taught me how difficult it is to travel through the world like a pilgrim, and, like a true Christian, to fight the good fight of faith. About this time I was sent to school, but respecting my

religious feelings there I have no distinct recollection. On leaving school my attention was directed to business, and it was among the associates with whom I was then thrown, that I first heard the mock at sin. I was, alas ! soon induced to laugh at sin too ; but I was mercifully preserved from falling into any gross transgression ; an oath, a lie, a profane or impure word, never, that I remember, escaped my lips ; and I praise God that, touching the righteousness of the law, in the outward observance, I have ever been blameless. Often have I stood amazed, when looking at the pits and precipices I have so marvellously escaped. Soon however, came the dreadful moment when the pestiferous vapors of infidelity poisoned my whole soul, and the fifteenth year of my life found me at least a rank deist. The Bible I despised as a cunningly devised fable, and I fancied I saw innumerable inconsistencies in it, too palpable to be received by any person who could read. All regard for God and religion of course vanished, and as a necessary consequence, had opportunity offered, I should have been ripe for any sin. Still I was preserved ; I could not break through the restraints which were upon me. The eye of watchful and strict parents, and the eye of a gracious God, were still over me for good. I will not perpetuate the name of the man whose skepticism thus tempted me neither to fear God nor regard man. May God pardon him for Christ's sake. In this state of youthful apostasy, my Heavenly Father did not long leave me. A father's prayers, the faithful preaching of the Word, the godly conversation of Christians around me, all conspired to rouse my conscience, till it trembled under the pangs of conscious guilt.

“ My skepticism, like that of every unbeliever, would not bear the test of solitude ; it answered well enough



in the bustle of the world, but it recoiled upon me with a deadly sting in the lonely walk and in the hour of darkness. I felt—and I felt severely too—that something was radically wrong, and that, if there were a hell, it must be for me. Upon this I determined on examining for myself into the evidences of Sacred Scripture. The first books that fell into my hands were *Simpson's Plea for Religion*, and the *Bishop of Llandaff's Answer to Tom Paine*. Under their arguments my unbelief began to give way, and it was finally completely overturned by *Jenkins on the Truth and Certainty of the Christian Religion*, which fell into my hands in a most providential manner. I know not whether I ever mentioned this circumstance to you; at all events I will perpetuate the narrative, as it is one of those merciful interpositions which I love to review. In itself it may seem trivial, but when I connect it with the results to which it led, I regard it as one of the most memorable events of my life. My father—I well remember it—went to the sale of the personal property of a neighboring gentleman: a lot of books was sold, which he bought for the sake of one of the number; the remainder, among which was Jenkins, he offered to give to any one who would take them away, but no one would accept them. When they were brought home, I turned to the various title-pages, and with avidity seized upon Jenkins, for my perusal; and that book, under God, was instrumental, as I have already said, in dissipating my foolish cavils, and in establishing me in the faith of the Christian religion. Surely 'God moves in a mysterious way, His wonders to perform!' Who would have thought that an event, so apparently trifling, would have led to results, to me so vast and momentous, that Eternity alone can fully develop them? It was an old book, and had doubtless

been read by many. Had it always thus carried conviction with it, or was it in many cases without effect? What then was I, that my mind should be opened to feel the force of its arguments? This, like many other questions, can only be answered in our Saviour's words: 'Even so Father, for so it seemeth good in thy sight.' From this time I began to read my Bible, and occasionally to pray, or rather to try to pray. I remember it was my custom to hide the Bible, lest it should be discovered by my parents that I was interested in the sacred contents; and when I had been long in secret, I would make any excuse for having remained so long in my room. If I had any faith at all at this time, it was the faith of Rahab; enough to teach me what I ought to do, and to incline me to the discharge of my duty, but not enough to make me bold to avow it; yea, I know not, but like her, I more than once evaded the whole truth; but, as in her case, I trust God accepted what was right, and pardoned what was amiss. My secrecy did not by any means, arise from an apprehension of displeasure on the part of my parents. No; it would have been the very joy of their hearts to know that I was holding converse with my Bible and my God. Nor was it from shame of the religion of Jesus—I soon learned that there was nothing in religion to cause shame—but it proceeded from a jealousy over myself. I dreaded in any way making a profession of faith in Christ, lest afterwards my conduct might disgrace the sacred cause. Oh! that I had more of that spirit still!

“I can not say however, that as yet I had been brought to the exercise of saving faith in the Lord Jesus Christ; but I believe my mind very early received a correct impression of the Gospel plan of salvation, and of most of the leading doctrines of the Bible. My father, you

know, was what is usually termed a Calvinist, and on the whole had very clear scriptural views. When I became convinced that the Bible was the word of God, I was satisfied that the Calvinistic scheme was in the main correct, though I could not fully receive the doctrine of Election, being unable to separate it from that of Reprobation. This I held in the utmost abhorrence. But here again it pleased God to bring the blind by a way he knew not, for this very doctrine was to be the means of thoroughly arousing my soul to a sense of its great danger. Hitherto it had been with me a day of small things. About this time, brother Henry requested me to supply his place in the Sunday-school, to which I consented. In the course of the day, the class read the 8th, 9th, 10th, and 11th chapters of Romans. Never was any adversary to the truth more completely confounded. The Apostle's argument sunk into my heart like lead into the water. I found that my course of reasoning was as old as the doctrine itself, though to my shame, I knew it not before. 'Ye will say then, why doth He yet find fault?' etc., the very language I had adopted; and when we came to the words, 'Nay, but O man! who art thou that repliest against God?' etc., I felt guilty and condemned. *I* had replied against Him. I was enabled from this time, to examine the doctrine with more candor, humility, and prayer; light beamed upon my mind, and I was soon convinced that it was a scriptural doctrine. I could not answer every objection, but I felt justified in receiving it on the authority of God's word. God grant me faith at all times to credit *all* He says, and may it have a practical effect upon my soul, to the glory of His grace and great name!"

*"July 14th, 1823.*

"THE circumstances to which I referred in my last, occurred in the summer of 1809, but they were only the precursors of harrowing convictions of sin which grappled with my conscience. A sense of guilt fastened deeply upon my soul, and my constant mental exclamation was: 'Alas! alas! I am eternally undone, for I have no evidence of my election as a child of God, and every evidence that I am deservedly a reprobate, and how shall I dwell with everlasting burnings?'

"This season was remarkable for tremendous thunder and lightning, and at every gathering storm, I expected the shaft of death to be hurled at my guilty head. Every flash of lightning seemed to lay open a fresh catalogue of sins, and every crash of thunder 'to roar a loud onset quick to devour me.'\* Methinks my feelings at that time, bore some resemblance to those which will be felt by poor, hopeless immortals, driven by the hand of Justice, from the presence of the great Judge of all men, at the Last Day. Sleep left my eyes. Trembling took hold upon me. A cold, chilly sweat actually bedewed the bed on which I lay; and when my brother would inquire what was the matter, I would make any excuse rather than confess the cause. Thus I pursued my way through clouds and thick darkness, until it pleased God gradually to disperse them, by revealing

\* Bishop Smith, in his obituary, has the following remark: "Mr. Jackson's is not the first case I have known of intense thunder and lightning for a season, being employed by the Holy Spirit in deepening a sense of guilt. If so, what a remarkable instance is it of the power, wisdom, and mercy of God, thus to employ a standing and perpetual phenomenon of nature; leading His children almost literally to the foot of Sinai, before they are permitted to find shelter and peace beneath the Cross of Calvary."

Himself to me as a reconciled Father in Christ. When, like the dove, I returned to the Ark, then I found rest to my soul. O my M——! what joy is comparable to that which a sinner feels under a sense of the pardoning mercy of God, realized upon good and sufficient grounds? Blessed, forever blessed, be that grace which did not suffer me to wrest this mysterious doctrine to my own destruction; but made it, not only the moving cause, but a principal instrument, in bringing me to Himself! Surely this is ‘bringing the blind by a way he knew not.’ During the whole of this time, I kept silence. I longed to unburden my mind to some Christian friend, but found it impossible to pass the ‘broad chasm between the heart and lips.’ Perhaps I went not fewer than twenty times to the door of my dear pastor, but each time my heart failed me. At length, I felt it my duty to make an open profession of the name of that Saviour who had bought me with the price of His own precious blood, who had graciously drawn me to Himself in the manner I have described, and who has said: ‘Whosoever shall confess me before men, him will I confess before my Father in Heaven.’ The desire to commemorate His dying love, by partaking of the Holy Communion, finally overcame my timidity, and emboldened me to open my mind fully to that invaluable friend and pastor, the Rev. G. W. Hutchinson, of whom you have so often heard me speak.

“He received me as a spiritual father; said he had been long watching me and hoping that I should come out from the world. Indeed, I soon found that that which I had conceived to be a profound secret, had been a subject of observation with many Christian friends; they saw the blade putting forth, when I thought it was concealed in the germ. This was a happy conference.

Many remaining doubts were removed, and much light and peace were imparted. The day following—August 19th, 1810—I first received the symbols of my Saviour's death. It was a day long to be remembered; I found sweet access to God through my blessed Redeemer, who made Himself known to me, as He did to the disciples of old, 'in the breaking of bread.' I was amazed at the condescension of my God, in admitting such an unworthy one as a guest at His table. I realized my interest in Christ, and felt assured that, if He had meant to destroy me, He would not have shown me such things as I then saw. This, perhaps, was the first time I ever experienced full joy and peace in believing, and memory loves to recall that blessed day. It is one of those events in my life, which 'ought to be had in remembrance,' especially in the dark and cloudy day.

' His love in time past, forbids me to think,  
He will leave me at last in trouble to sink.

From this time it became my regular practice to commune whenever opportunity offered, whatever might be my frames or feelings; and I have oftentimes had reason since, to bless God for this simple, but most appropriate and significant means of grace. But my sun did not always shine. My experience, like that of all other Christians, has been checkered with joys and sorrows, hopes and fears, sinning and repenting. My diary does not enable me to give you a minute detail, nor would it probably be either interesting or profitable. Suffice it to say that the winter of 1810–11 was a gloomy season. I labored under a strange stupor in prayer; many times did I go into my closet, and fall upon my knees, without offering a single petition. 'I would, but could not pray,' and, 'All that I felt was only pain to find I could not



feel.' But He who does not quench the smoking flax, did not suffer the remaining spark wholly to expire under the faithful preaching of good Mr. Hutchinson; and on the twenty-third of April, it pleased Him to speak in a voice of thunder to my slumbering soul. On that day, He took to Himself, our dear father. Ah! there our comfort lies, *He took him to HIMSELF*. It was a sudden stroke: at night he worshiped with us; the next morning found him a corpse, but his spirit, I doubt not, with a company of far more pure, more spiritual worshippers. I could enlarge much on his character and usefulness in life, but you know it already.

"God, who is ever good, did not take away one blessing, without bestowing another. This startling blow aroused my soul from its lethargy, drove me nearer to my Saviour, raised me more above the world, and led me to address myself to the race set before me with greater diligence than ever."

*"July 18th, 1823.*

"My thoughts have been employed this morning, my beloved M——, in meditating on the parallel between the redemption, journeyings, rebellions, and mercies of the children of Israel, and the true Israel of God; and between them and the individual experience of every Christian. The resemblance is most striking in my own experience, in very many particulars, and especially in their backslidings and recoveries; but I will not stay to enumerate them; I would never lose sight of them myself, otherwise I would say: 'Let them be written in the sand.' Is it not strange, dear M——, that those who have once found that the Lord is gracious, should ever go so far as to wish they had never declared themselves on His side? Is it not passing strange, that those who have found seasons of refreshing, at a Throne of Grace,

should ever feel it a task to pray? And yet, to my shame be it spoken, this was my case. Oh! what a mercy that the Lord did not say: 'Let him alone!'

"The spring of 1813 was a dark and gloomy one to me, but I thank my God, He never so far left me to myself, as to disgrace His cause by open sin, and in the course of the following summer, He again magnified His mercy toward me, and revealed Himself to my soul in great loving-kindness. May I never again be such an enemy to my own peace! If I must have a plague, let it be any thing rather than an evil heart of unbelief, in departing from the living God.

"The next great stopping-place in my pilgrimage, is August 17th, 1814. Then I avowed myself a member of the Church of England, by an open profession of my faith, in the rite of Confirmation, before the highest authority in the Church."

We find the event thus recorded in his diary :

"This day I have solemnly ratified before God, angels, and men, the promise and vow made for me at my baptism. I have seriously and considerately affirmed that I renounce the *devil* and all his works of pride, envy, malice, hypocrisy, and such like; the *flesh*, with all its corruptions; and the *world* with all its vanities. I have professed my faith in God the Father, as my Creator and Preserver—in God the Son, as my Redeemer, my Righteousness, and my Saviour—in God the Holy Ghost, as my Sanctifier. I have promised to keep God's holy will and commandments. *In God is my help!* On God's part I have received a token of His love and favor towards me, in the laying on of hands of His chief minister, and I feel myself by this act, publicly set apart to be



His faithful servant forever. The prayers of the Bishop and the Church have ascended up to a Throne of Grace on my behalf. May they prevail, that I may be found a tree of righteousness of the Lord's own right hand planting, bringing forth much fruit to the glory of His grace and great name !”

The letter proceeds :

“It will doubtless appear strange to you, that I did not submit before to this reasonable and scriptural rite of our Church. This neglect resulted from the prejudice my mind had imbibed against it as a human invention, overlooking the fact that, even if this were the case, it was my duty to ‘submit to every ordinance of man for the Lord’s sake,’ and especially to one, to say the least, so very reasonable. Surely there can be no serious objection to declaring in the most public manner that we ‘renounce the devil and all his works, and the pomps and vanities of this wicked world, so that we will not follow nor be led by them.’ Surely there can be nothing wrong in ratifying our baptismal covenant, and professing our faith in the Lord Jesus Christ. Surely we ought not to refuse the prayers of those who are appointed by God Himself, to minister to us in spiritual things. Now, *this is the sum of Confirmation*. It is inconceivable to me now, how any objection can be made to a service which is so perfectly free from even a shadow of superstition, and so well calculated to impress the mind with a deep sense of the obligations which lie upon us to ‘present our souls and bodies as a living sacrifice holy and acceptable unto God.’

“My objections originated in my frequent intercourse with dissenters from the Established Church. But is it

not surprising that they should condemn what they themselves practise under another form? I know of no Church that does not require a confession of faith before it admits any to full membership. All the difference between them and us on this point is, that they do not impose hands, and we do. Which is the most apostolic usage, any candid and unprejudiced reader of the Scriptures may decide. This idea soon struck my mind, when I began to consider the subject earnestly and impartially, and determined me, the very first opportunity that presented, to yield full obedience to all the requirements of the Church. I deeply grieve that Confirmation has been so sadly abused and misconducted, and would joyfully hail the day, when they who dedicate themselves to the Lord, by this, as I think, truly scriptural mode, shall be wholly constrained by the love of Christ. Then, and not till then, will the Church see 'her sons growing up as young plants, and her daughters as polished corners of the temple.'

"The next great era in my life must be dated May 1st, 1817, the day of my arrival in this highly-favored land. My heart swells with gratitude, when I remember all the goodness which God has made to pass before me since that time. He has multiplied His mercies to me, it has been a period 'crowned with his goodness.'

"I shall have nothing further to say of my past history, unless an opportunity should present for entering into detail on the subject of the ministry; 'for you know in what manner I have been with you at all seasons,' would that I could go on to add with the Apostle, 'serving the Lord with all humility of mind.'"

Such is Mr. Jackson's account of his early religious life, and although it was never expected that any eye,

save hers for whom it was written, would rest upon it, the simple narrative is given here, to show how the Spirit of God, in His secret operations on his heart and in his closet, was preparing His young servant for his work.

The spiritual life, like the natural, is invigorated by exercise, and that faith which has been safely carried through conflict, with whatever of unhappiness or danger it may have been attended, will be of a higher order than that which has escaped the trial.

To those who are unacquainted with the enmity of the natural heart to the law of God, it may seem surprising that one so carefully trained from earliest years, and so blameless in natural temperament and conduct through life, according to the testimony of all who knew him, should so accuse himself; but those who are accustomed to a careful examination of their lives, tempers, and the state of their religious affections, comparing them with the requirements of God's holy law, will have no difficulty in understanding his unreserved expressions of grief and humiliation, particularly when viewed in connection with his remarkably tender conscience and early acquaintance with that law; and those who have studied the lives of God's servants are well aware, that it is when the conscience has been the least blunted by sin, that it is the most unsparing in its accusations.

As to his *doctrinal* training, we perceive from the above statement, how, through temptations and doubts, he was led to sift and examine for himself, so that the sentiments of religious belief which he adopted, and ever after maintained, were the result of deliberate

conviction, not of education alone. He loved his Church, not as a mere accidental heirloom, but, as he believed upon examination, as the true transcript of the Bible.

The intellectual doubts which were permitted to beset the first openings of his mind as to the truth of Divine Revelation, through the efforts of an unworthy individual, "seem," as Bishop Smith remarks in an obituary notice, "only to have been to an extent to sharpen his interest in the perusal of sterling works upon its evidences, preparatory to his first abiding convictions of sin and deep religious impressions." By God's mercy it proved to be merely a short transition-state of trouble and perplexity, through which his mind passed on to an assured faith of the understanding on this point, which was never afterwards shaken.

The author of that interesting "Domestic Portraiture" of Legh Richmond's family, remarks :

"Skeptical tendencies are by no means of rare occurrence at that age, for infidelity, notwithstanding its arrogant pretensions to superiority, is the vulgar weed which grows in every soil, but withers before the sunshine of clearer information. A little knowledge may help to an objection, where diligent and serious inquiry will discover its futility."

The authenticity of the Scriptures, fully established in his mind, he made them ever afterwards his trusty counsellors — the touchstone by which he tried any article of his belief, and regulated every part of his practice. It will be seen that with this weapon he

overcame the perplexities which at one time agitated his mind respecting the secret will of God, in our election in Christ Jesus, and that he embraced and found repose in that class of opinions, commonly known as *moderate Calvinism*, from which he did not materially depart through life. As held by him, they included and produced the moralities of life, and he entered as fully into the great system of plain means and duties on the one hand, as of Divine Sovereignty and free Grace on the other. He united the Epistles of St. Paul and St. James, and held honestly, and without reserve, the seventeenth Article of our Church.

Though not alluded to in the above letters, he often mentioned that during this period of his life, he was led thoroughly to examine by the light of Scripture, the subjects of *Baptism* and *Universal Salvation*. The arguments which were urged upon him by advocates of the last-mentioned doctrine, were soon dispelled by an examination of all the texts in the Bible on that subject, which he carefully collected.

The arguments of a pious Baptist, who pressed upon him his peculiar views of the baptism of *believers only*, and *by immersion*, took much firmer hold on his mind, inasmuch as they appeared to him to have some scriptural ground in the New Testament. He was much exercised on this subject, and did not rest until he had given it the fullest investigation. He read through the whole Bible with express reference to it, noting down every passage which had any bearing on the subject. His notes and Scripture references, prepared at this time, and found among his papers, show how thorough was this examination, and how honest

his search after truth, which resulted in his conviction that the Church of England held the scriptural views on this subject. The rite of *Confirmation*, too, it will be seen, was not received as a matter of course, nor until he had fully satisfied himself of its propriety and scriptural character; he ever afterwards highly esteemed it as a most precious apostolical and scriptural rite, when carefully administered and duly received. His great anxiety that it should be thus received by all whom he presented, will appear as we trace his ministerial career.

Thus was the foundation laid for his future usefulness, illustrating what has been truly said: "Thorough study of Scripture, with prayer for divine illumination, is the only means to make 'grounded and settled' workmen that need not be ashamed. This is a homage due to the word of God."

## CHAPTER II.

### DESIRE FOR THE MINISTRY — VISIT TO THE UNITED STATES.

“PAUSE not, shrink not, though the prospect  
Seemeth cheerless now and dark ;  
Brace thy strong limbs, steel thy stout heart,  
Up and boldly launch thy bark.”

“HERE am I; send me.”—ISAIAH 6 : 8.

HAVING thus exhibited the foundation of Mr. Jackson's *Christian* character, we proceed to trace further his preparation for the *ministry*, by the combined operation of the Spirit of God on his heart, and the leadings of His providence in his outer life. Among the important means to this end, should be mentioned, in addition to the family and parental influences to which we have alluded, the opportunities which he enjoyed of intercourse with clergymen eminent for piety and usefulness, among whom were Legh Richmond, the Rev. Mr. Cotterill—at one time the minister of the parish, and favorably known in this country by his excellent *Family Prayers*—and others, whose names are enshrined in many a Christian heart. But perhaps his ministerial character received its strongest impress from the faithful teaching and consistent example of his beloved friend and pastor,



the Rev. George W. Hutchinson, for whose memory Mr. Jackson cherished, to the last day of his life, a lively affection and deep reverence, and ever spoke of him, as one whose eminent spirituality, blamelessness of life, and almost incredible abundance of parochial labors, constituted him, next to the Great Shepherd and Bishop of souls, the model he desired to follow.

It is to be regretted that he never resumed the narrative, at which he hinted in the close of the last letter, so that we can only cull from broken fragments of his diary. By these it will be seen, that his faith and sincerity were to be further tested, and his qualifications matured under difficulties, perplexities, and discouragements, as great as any he had encountered in his passage from the bondage of corruption, to the glorious liberty of the children of God.

The Rev. Legh Richmond, being led by peculiar circumstances,\* to visit Tutbury, became acquainted with the youthful subject of this memoir, and probably struck by his serious deportment, and discerning in him the elements of a valuable and useful character, advised him to enter upon a course of studies preparatory to the ministry.† It seems, however from

\* These circumstances are given at length in the *Memoir of Legh Richmond*, and relate to his investigation of the case of "The fasting woman of Tutbury." Mr. Jackson assisted in the detection of the imposture, which also procured for him the pleasure of seeing Mrs. Hannah More, who was in like manner drawn to his father's house.

† When, some years after, he became a candidate for orders, the Rev. Mr. Richmond furnished him with one of the requisite testimonials.



the following memorandum, that the desire had existed in his own heart for years. He writes :

“About the spring of 1810, I felt a desire to set the trumpet to my mouth, and proclaim the glad tidings of the Gospel; accordingly I applied myself to learning Latin without any assistance, being fully persuaded that if the desire were implanted by God, He would, in His own good time, open a way for me. After some time had elapsed, I ventured to ask my kind friend, the Rev. Mr. Hutchinson, to give me some instruction, without, however, informing him of my aspirations. Conjecturing my object, he cheerfully undertook the task. Clouds of difficulty seemed to intervene between me and the attainment of my earnest desires. I moreover feared that they might arise from improper motives, and thought I was too young to judge rightly on so important a subject.

“I therefore made up my mind to relinquish my studies, and wrote to Mr. Hutchinson, thanking him for his kindness, informing him for the first time of the hopes I had cherished, and stating my difficulties and my determination to forbear the pursuit. He, in reply, encouraged me to persevere, and said he doubted not my way would soon be made plain. Indeed, he suggested a mode for the ultimate accomplishment of my hopes, and most kindly offered his assistance towards its attainment. I opened my mind to several ministerial friends, who all gave me encouragement, which I was willing to take. Circumstances, however, appeared to me to indicate that it was my duty to stifle my wishes, and I endeavored to do so. God grant it may not be laid to my charge by Him ‘from whom all holy desires do proceed!’ but they always returned with redoubled vigor. Betwixt

hope and despair I pursued my studies till June, 1812. I then determined to address a letter to my mother on the subject, which I did, though with little hope of success, from the apparent necessity of my aid in extricating the business from the perplexity in which it was involved by the sudden death of our honored father.

“My mother never spoke to me on the subject of my letter, but my brother did, and, from the conversation which ensued, I entirely relinquished my studies. But the remorse of conscience which I felt, God only knows. Nothing seemed to go well with me. My soul languished, and the good seemed to have failed me in all things. I still continued, however, to wait upon God in my poor way. I strove to trust in His name and ‘stay’ upon Him, according to His gracious direction to those that ‘fear the Lord, that obey the voice of his servant, that walk in darkness, and have no light.’ Thus I passed a tedious winter, but the returning spring brought with it brighter days. Old hopes, old desires, old inclinations, and old resolutions again returned. Smothered for a time, they burst forth with renewed strength. I once more resumed my studies, if, peradventure, God should favorably look upon the desires of my heart.”

We subjoin the letter to his mother above referred to, which shows that, while he longed to be in the Temple teaching, yet he desired to be subject to her with the filial devotedness which his religion inculcated.

“*Tutbury, July, 1812.*

“MY DEAR MOTHER: I scarce know how to open the subject upon which duty and necessity require that I should consult you. ‘Oh! that I had the pen of a ready writer,’ that I might give it its due weight. Were I ad-

dressing a parent who was a stranger to the inestimable value of the Gospel, who did not frequent a throne of Grace, who had no eye to Providence, and whose affections clave to the things of this world, despair rather than hope would have possession of my mind. But I hope better things of you, my dear mother, and doubt not you will make what I have to say a matter of earnest prayer, that we may neither of us act indiscreetly, or contrary to the will of God. However my desires may at first meet with your disapprobation, or may be esteemed by you worse than madness, yet, I beseech you, consider attentively what I have to say, and after having laid it before Him, I can not but believe you will think differently of it. If it should meet your decided opposition, I shall feel it my duty to act conformably to your will, and shall consider it as an evidence that He sees fit to frustrate my designs. But O my dear mother! beware, lest you should be found fighting against God; beware, lest you should hinder the cause of Christ. Unless you are aware, as I think you are, what are my inclinations, you will no doubt wonder what all this can mean. Without further preface, therefore, let me state the case. After it had pleased God to call me by His grace, out of nature's darkness to the great and marvellous light of the Gospel—*marvellous* indeed hath it been to me—my heart's desire and earnest prayer was, and has been ever since, that I might have the Spirit within me, 'perfecting me for the work of the ministry, for the edifying of the body of Christ.' My prayers as yet appear ineffectual, and nothing in providence has yet transpired to direct my course either way, except that I feel increasing zeal and stronger confidence that in His own good time God will open the way. Many a time have I checked my presumption, as I then thought it, and presumption

it must be, did the success of the undertaking depend on the sufficiency of the creature. A cloud of difficulties appeared at once in view, and still continues, or I should have communicated with you sooner. Were I not well assured that the governance and ordering of all things are in the hands of a Supreme Being, I should despair of ultimate success; but believing this, however obscure His leadings may at present appear, I can not doubt that He will yet bring me by a way that I have not yet known.

“Indeed I can not, nor do I think I ever can wholly relinquish the desire, unless I am impelled to it by an unmistakable sense of duty. It is impossible for me to know certainly the Divine will in this matter without consulting you, and I trust your advice will prove to be the dictate of a higher power.

“My dear parent, I am well aware of the objections you will raise. You will say that I can not possibly be spared from the business; and that it can not be carried on without me. But what! my dearest mother, can not ‘the Lord be better to you than ten sons?’ Has He said it, and shall He not do it? If He has designed me for this great work, and you should prove a stumbling-block in the way, may I not prove a *curse* to you rather than a *blessing*? Remember how the anger of the Lord was kindled against the Philistines when they detained the Ark of the Lord. Are you unwilling to make a sacrifice so small? Look at the example of Abraham, which was recorded for our admonition; he was commanded to sacrifice Isaac; he does not urge the great things that depended upon the life of his son, but *immediately* obeys the word of the Lord; and though it seemed to threaten him with unbearable trials, yea, even to frustrate the promise of God, he *hastened* to do it. And mark how

in the end it proved to be the bringing down of fresh blessings on his head. Remember, too, the name the patriarch gave the place, 'Jehovah Jireh,' 'the Lord will provide.' And who can tell but that the very event which you think would tend to heighten your difficulties, may prove a blessing; for the Lord never calls upon His people to make a sacrifice but He pays them double for it. Does my dear mother pray, 'Thy kingdom come,' and will she not make the least sacrifice for it? Does she pray 'the Lord of the harvest to send more laborers into his vineyard,' and will she not suffer her son to go and work? Does she complain that our churches are so void of Gospel-preachers, and would she prevent one to whom, though most unworthy, I trust is given a manifestation of the Spirit, from proclaiming 'glad tidings of great joy, liberty to the captive, and the opening of the prison to them that are bound?' Can she bear to see so many immortal souls perishing in their sins, and crying, 'What must I do to be saved?' and so few to point them to Christ? Consider, my dear mother, the value of their souls to themselves, to God, and to the Church; and I am persuaded you must think favorably of my request.

"My dear mother, I have felt it my duty thus frankly to lay open my feelings to you, and to beg your most serious consideration of this important subject. If God in His Providence shall frustrate my designs, I am willing to submit, but I can not think He will. These are not the desires of a few hasty moments, but have been the subject of much prayer, reflection, and conversation. They do not arise from discontent, for I would not exchange places with any man in the world, unless it were for the glory of God. No man is more happy than I am in every respect.

“That the Lord may direct and influence us both, in the earnest prayer, my dearest mother, of

“Your affectionate, dutiful son,

“WILLIAM JACKSON.”

With regard to the objections of his brother in England, it is due to the memory of that excellent and much loved brother, and truly devoted Christian, to say, that two reasons influenced him, as well as their venerated mother, in withholding for a season their approbation of the choice Mr. Jackson had made. One was, the fear of being deprived of his valuable aid in business; and the other, that by delay an opportunity would be afforded of testing the reality of his call to the high and holy office of the ministry. Often was he heard to regret that any impediments should have been thrown in the way by him, adding, that, in consequence of it, he felt he was justly deprived of the society of this dear brother during the rest of his life. It will be seen, as we proceed, how he afterwards did every thing in his power to retrieve this error, if such it were, by his liberal proposals for the literary preparation of his brother for his work.

During the spring, to which the last extract from his diary refers, we find Mr. Jackson writing, under date of May 14th, 1813 :

“And now I feel more than ever persuaded that *difficulties* are not *denials*. With this persuasion I will still go on waiting and praying. If it please God to bring me into the work through much tribulation, and to try my sincerity by crosses, my will shall ever be resigned to His. I pray God to direct me by His good counsel that I may not err in any of my ways. Amen.”



Again, after two years more of patient waiting,  
August 10th, 1815:

“This night, after attending the monthly meeting to hear missionary intelligence, and feeling my heart warmed by it, as usual, with missionary zeal, I found courage to communicate to my dear mother for the first time *personally* my intentions, in case my Heavenly Father, in His good providence, should open a door for me. I thank God she received it apparently very well, and only expressed the reluctance which a tender mother naturally would feel in the prospect of separating forever in this world from her child. O my God! as the way opens, and the view brightens, may my zeal increase; and may I be made daily more fit for the work by a continually deepening *heart-knowledge* of the blessed truths I would proclaim!”

The following letter, written about this time, to a friend recently ordained, further indicates his views of ministerial responsibility:

“MY DEAR FRIEND: You wish me to write you a long, plain, profitable letter. That it will be *plain* enough there can be little doubt.

“I am glad for C—— that you are going there. Suffer me to say to you, my dear friend, ‘*Be honest.*’ What the holy men of old, inspired by God, dared to *write*, do you dare to *preach*. Send the law home to the unwakened, that it may be their ‘schoolmaster to bring them to Christ;’ and when you see the work of conviction begun, probe deeply the wound, making them sick of themselves, sick of the world, sick of sin. Then,

upon the true penitent, pour the oil of consolation. While they are lambs, feed them with milk, and afterwards lead them forth by the shepherd's tents to the precious ordinances of the Gospel.

“Allure them into the narrow way by telling them it is the highway to glory, cast up by the King of Heaven for lost sinners. Tell them what peace, what pleasure, what good company, what safety, what songs of everlasting joy, attend the travellers on this highway, and above all, what certainty of blessedness at the journey's end. Often lead them to contemplate the joys of heaven, it will bring yourself into more intimate acquaintance with those joys, and will tend to kindle a holy desire after them in the hearts of your people, and will animate the faith, the hope, the desire, of all believers. Preach much about the Holy Spirit, that they may long after Him, and be fearful of offending Him, so shall they become glorious within and without, and be as polished corner-stones of the Temple.

“I pray God that such may be the blessed effects of your preaching, and of all His ministering servants, that He may make bare His arm, until His word shall have accomplished throughout all the world ‘the thing whereto he sent it.’

“Be you, dear B——, humble to feed the meanest of your flock; bold to withstand its most daring foes. Then shall grace, mercy, and power be with you here, and finally you shall shine as the stars forever and ever.”

To the bosom glowing with youthful ardor to be employed in the vineyard of the Lord, what a severe trial of faith and patience must it be to be laid aside apparently uncalled for, or thrust back by opposing obstacles. Yet the delay was doubtless essential to



fully qualify him of whom we write for the service to which he dedicated himself; for, 'to every thing there is a season,' and this was the time for laying the substratum of a character, whose future symmetry and power should be in due proportion to the breadth and strength of its foundation. Nothing can be a waste which the Divine Architect employs for carrying out His wise designs.

He gave expression to his feelings in some unpretending lines headed, "A Desire for the Ministry," in the last verse of which he says :

" I lie in Jesus' hand,  
 Passive I wait His will,  
 Ready to run at His command,  
 At His command stand still."

The entire surrender of his own will to that of God, and his manifest desire to follow whithersoever He should lead, are remarkable throughout these seven years of waiting-time, at that very period of life when the will is most apt to be restless and impatient of restraint.

God chooses His own time to answer the prayers of His children, and to bestow the blessings He has in reserve for them; and this young aspirant for a high and holy calling had learned that His time is the best, and that

" God doth not need  
 Either man's work, or his own gifts: who best  
 Bear His mild yoke, they serve Him best. His state  
 Is kingly. Thousands, at His bidding, speed  
 And post in land and ocean without rest;  
 They also serve who only stand and wait."

In after life, in writing to a parishioner, he thus gave him the benefit of the lesson which God's word and his own experience so effectually taught him :

“Remember that you are in good hands, in the hands of Him whose eye is ever upon you for good, who knows what is best for, and best to do with you ; and I am sure that, when you are brought to the end of your journey, you will see that you have been led the best possible way. At present, your duty seems to be to honor God, by waiting and praying ; pray for His direction, and wait His time and manner of answering. I know this is hard for flesh and blood. Moses knew at an early period that God, by him, would accomplish the deliverance of Israel, (Acts 7 : 25 ;) and probably when he smote the Egyptian *he* thought the time was come ; but God thought otherwise ; He saw that to tend the flocks forty years was as necessary to qualify him to be the shepherd and leader of Israel as forty years in Pharaoh's court. No doubt during that long probation and discipline, he was sometimes tempted to think either that he was mistaken, or that God had forgotten to hear his prayers ; in both which he would have been wrong, and in both which you are wrong, in my opinion, if you entertain similar thoughts.”

But while he waited he was not idle. He was diligently doing “his duty in that state of life unto which it had pleased God at that time to call him ;” and his love for souls was too genuine to expend itself in fruitless yearnings for the post his Master had not yet assigned him. He seems to have been blessed with “a present mind intent on pleasing Him,” and to

have known that the way to have fresh talents committed to him, was to be faithful in the use of those he already possessed. He therefore improved every means of doing good within his reach : was a teacher in the Sunday-school, a weekly collector for the Bible, Missionary, and Jews' Societies, and engaged in such works of Christian beneficence as his indefatigable pastor had put in operation in the parish.

The great question with him was not yet decided, when, in the spring of 1817, an elder brother, who had been on a visit to England, returned to the United States, and Mr. Jackson was induced to accompany him, to attend to some business transactions of his house.

It was on the first of May they landed in Baltimore, where this brother, Mr. Edward Jackson, resided, whose house he considered for the present his home.

In the prosecution of his business, its interests required him to travel the greater part of the time ; but during the eighteen months he was thus occupied he suffered no press of engagements to induce him ever to violate the sanctity of the Lord's day. It was his invariable rule that, where Saturday night left him, there should Monday morning find him. To this rule, it is believed, there was but one exception through life ; on that occasion he took the stage at ten or eleven o'clock on Sunday night which was to convey him where it was important he should be on Monday morning. His practice in this respect gave him an advantage in his frequent arguments on this subject with mercantile men, who often contended that, while it might be a very proper and feasible rule for a clergy-

man, it was impossible in the long journeys on business, which often have to be performed in our country of wide distances, to avoid travelling sometimes on the Lord's day. He could tell them that, in his experience as a man of business, when he travelled many thousands of miles he never found the *necessity*.

In Baltimore, he enjoyed the high privilege, as he always esteemed it, of attending the ministry of the late excellent Bishop, then Mr., Henshaw, a clergyman admirably qualified in all respects, to succeed in the pastoral relation the exemplary and beloved Mr. Hutchinson, from whom his removal from his native land had separated him. In a letter home under date of July 17th, 1817, he says :

“ Yesterday I attended at the institution of a new rector at St. Peter's Church. It was something novel to me ; but I have not room now to enter into particulars. Of the present rector, the Rev. Mr. Henshaw, I must say, he is, in my opinion, just what a minister of the Gospel ought to be, so far as I can judge, from a few months' acquaintance, and listening to his preaching. I have already become much attached to him. He is what would be called a moderate Calvinist, and his sermons, as well as the subjects he selects for them, are of the very kind calculated to do most good. He does not preach whole sermons upon duties without one word of Christ, but admirably connects the work of grace on the sinner's heart, with the effects necessarily produced in his life. He has two prayer-meetings during the week, at each of which he delivers a lecture ; and he conducts the various parts of worship, both public and social, exactly to my mind.”

This attachment to, and appreciation of, the character of his new pastor, increased upon a further acquaintance, and ripened into a friendship which was interrupted only by death. To Mr. Henshaw's instruction and assistance in his preparation for the ministry, Mr. Jackson felt himself greatly indebted, and so highly did he prize his sound and excellent judgment, that during the greater part of his ministerial career, he never took an important step without the advice of this valued friend. Of this period of his life, Bishop Henshaw thus speaks in a letter to Mrs. Jackson, written after her husband's decease:

"Few had better opportunities of knowing the character of your dear departed husband than myself. The same conveyance which took me and my family to Baltimore, when I was about to enter upon the rectorship of St. Peter's, conveyed him there—a young man just arrived from a foreign land, engaged in commercial pursuits, in connection with his brother in that city. He soon united himself with the communion of St. Peter's, and I had an opportunity of observing his virtuous and exemplary walk, as a private Christian. He was selected for his zeal and fidelity, to be the Superintendent of our male Sunday-school, in which office he was a model worthy of imitation, and his labors were eminently conducive to the spiritual welfare of the children and youth connected with the schools."

Mr. Jackson always considered the Sunday-school a most important department of a minister's work, and thought that, as a general rule, no one could be thoroughly qualified for the care of souls, who had

not personally labored there. The following extract from a letter, written when he was himself a clergyman, to a parishioner, shows how amply he had used this means of preparation, and accounts for the peculiar care and solicitude with which he tended these nurseries of the Church :

“It has been my happiness to pass through all the grades of a Sunday-school, from the lowest form, to the highest chair, and I bless God for it. There I learned the first principles of our holy religion, there the truth first made its way to my heart, and kindled within me the inquiry : ‘What must I do to be saved ?’ There my single talent was first employed, and there I conceived the noble desire to be more extensively useful in the Redeemer’s kingdom in the world. And if it shall at last be found that that desire has in any measure been realized, it must all be traced back, under God, to a Sunday-school in a distant land, founded and conducted by my own venerated father.”

Some idea of the manner in which he watched for souls in St. Peter’s Sunday-school, may be gathered from the letter of an intimate friend in Baltimore, written after his death.

“Do you recollect ever having heard him speak of a powerful revival taking place while he was a student here, in a class of boys from the Sunday-school, whom he invited to meet in his room every Monday night ? I shall never forget it. We were then very often together, and I was just closing the adult school, which you know, was held in Dr. Henshaw’s lecture-room ; and which Mr. Jackson often visited. He came to me



that night, with a countenance radiant with holy joy, as he expressed the earnest wish that I could have seen the interest manifested by every one of his twenty-five boys, in the subject of personal religion, on which he had been speaking to them. I doubt whether he ever was more perfectly convinced, than on that night, of his call to the ministry. I regret much that the account of the result of those meetings, as well as his explanations of some difficult passages of Scripture, (one of which was John 17:19,) has been destroyed with other papers which I much valued."

We find a fragment of his diary, about this time, which shows his continued interest in missionary enterprise.

"*Newcastle, Nov. 15th, 1817.*

"I HAVE this moment turned away my longing eyes from the vessel which is bearing away two men of God, the Rev. Messrs. Burgess and Mills, from a land of peace and plenty, in the first place to another happy land, my own native England, and then to the barbarous and benighted coasts of Africa. Their object is to ascertain the practicability of colonizing the free people of color, in their own clime. Reflections too numerous and varied to be expressed, pass through my mind. In the retrospect of the past, how mysterious the Providence which could suffer white men to bind in slavery their poor fellow-mortals. They meant it for evil, but 'God meant it for good,' as it now appears, 'to save much people alive.' It seems to have been an important link in the chain of means in His hands, for introducing amongst the degraded sons of Ham the blessings of civilization and Christianity. How bright are the prospects which open before us, for this much injured people,

as seen through the vista of prophecy! ‘Ethiopia shall soon stretch out her hands unto God;’ the galling chains with which she has so long been oppressed, shall be broken; her emancipation from a worse slavery draweth nigh. Hasten, good Lord, the joyful time; bless and prosper these Thy servants; command the winds and waves that they bear them safely on their errand of love, and make them sufficient for every difficulty which may beset their path. Blessed be the eyes which see the things which we see! But shame to our Church — shame to many Christians — above all, shame to myself, that we are doing so little for the Lord! Whilst these men can give up every thing near and dear to them, for His sake, I am trammelled by a few trifling worldly concerns, instead of casting all care, and trusting for myself and those dear to me, on Him who has engaged to do all things well for His people.”

Though the foreign missionary spirit had, at this time, begun to exhibit itself in our country, and the “Board of Commissioners for Foreign Missions,” had already in 1812, sent out its first fruits to India, yet it was emphatically a day of small things for Africa. We can now scarcely believe it possible that two *such* men could embark on *such* a mission without one friend to accompany them to the ship, save the young subject of this memoir, and he belonging to a different branch of the household of faith from themselves. Yet so it was; he followed them with his prayers, and wrote to his friends in Tutbury and Liverpool, to receive them in love for their work’s sake. He encouraged and rejoiced in every effort for the good of souls, with whomsoever it originated, or by whom-



soever it was conducted ; and he always united heartily, whenever he consistently could, with those who bore the image of Christ, in diffusing the knowledge of His Name. During these years of his life, he exhibited this feeling, by contributing regularly to the Presbyterian or Congregational Foreign Missions, until a channel was opened in his own Church for conveying spiritual blessings to the heathen. The Episcopal Church had not yet moved, as a body, in this direction, and did not until 1830, but Mr. Jackson was one of these, of whom Mrs. Henning speaks in her interesting history of the African mission :

“It can not be doubted” she says, “that the missionary flame burned brightly in many hearts within her communion. There were some among both her clergy and laity, fully imbued with the missionary spirit, and willing to encounter any danger, and to submit to any trials, if they might be the instruments of good to the perishing heathen.”

Two years later Mr. Jackson had the pleasure of writing to his friends in England :

“We expect a vessel will leave the United States for Africa, in a few weeks, with a number of free negroes, to commence a colony there. The Rev. Mr. Bacon, an Episcopal minister, with whom I am acquainted, goes out with them. He is a worthy, earnest, good man.”

The “flame,” of which Mrs. Henning speaks, had been kindled in Mr. Jackson’s bosom when the desire for the ministry first took possession of his mind—kin-

dled by a spark struck at the missionary meetings in Tutbury, from accounts of the wrongs and benighted condition of Africa; and though it glowed for all heathen missions, yet it was the first wish of his heart to be permitted to carry the "Lamp of Life" to that dark, degraded land. Probably, the union of this desire with that for the ministry, was one of the principal causes of his mother's so long withholding her consent; and when at last it was given, it was on condition that he should not go to that "region of the shadow of death." But for this, he would probably have been among the "noble army of martyrs."

The component parts of the missionary character—love to God and compassion for sinners—had long since found a place in his heart; and if the finger of his providence had pointed him to debased Africa, he would have received it as his richest grace; and would cheerfully have taken his life in his hand, and gone. But his was the Christian ambition to be *useful*, and to do God's work *as* he found it, and *where* he found it; and though the foreign field was not appointed to him personally to cultivate, yet he was ever in the foremost rank of those who, to use the words of that distinguished pioneer missionary, Dr. Carey, "hold the rope for those who go down into the mine." His sympathy for the slave, and for Africa, never abated, and led him to enter warmly into the colonization scheme, and every missionary enterprise in their behalf; while, at the same time, he employed and encouraged every available means for the amelioration of their condition, and the promotion of their spiritual interests, at home.

We now approach the time when the "clouds of difficulty," of which he feelingly speaks, were to be dispersed. Hitherto, each step of his journey had appeared but to increase the distance between him and the object of his aspirations; yet it is interesting to trace, throughout this long period, the agency of the Divine Spirit, in keeping the mind and heart of his young servant steady in their hidden desires and aims touching this object—his prayers for Divine guidance unwearied—and the peculiar, child-like faith with which he leaned on his heavenly Father's love and providential leadings, unshaken.

We find in his diary the following brief records of the light which so remarkably and unexpectedly dawned upon his path.

*"Baltimore, December 15th, 1817.*

" 'God moves in a mysterious way,  
His wonders to perform.'

"This day I have to note a wonderful providence. My thoughts have continued to fluctuate between an ardent desire for the sacred work of the ministry, and a total abandonment of the idea from the prospect of its impracticability. At times my soul has been strongly and peculiarly drawn out after it, but one old and apparently insuperable difficulty still existed. This only remaining obstacle of much importance has this day been most unexpectedly removed out of my path. . . . Surely 'this is the Lord's doing, and it is marvellous in our eyes.'

. . . . .  
"Feb. 10th, 1818.—After many struggles with my own timidity, I made bold to open my mind to my friend and

present pastor, Mr. Henshaw, on my views respecting the ministry. He stated the hopes he had already entertained that I should one day become a useful member of Christ's church in this holy calling. Whence is it that this is the impression of all with whom I have ever conversed, as well as of many to whom I have never said a word on the subject? This affords me some encouragement, though I feel it is by no means sufficient ground for entering on so important a work. I have not yet been able to speak of it to brother Edward. Whence this foolish backwardness?

“*Feb. 16.*—This night I came to the resolution to disclose my views to brother Edward. Contrary to my expectations, he encouraged me, if I felt it my duty; and thought with me that no sufficient obstacle now lay in the way of the accomplishment of my long-cherished hopes. He also bade me a hearty welcome to his house, as my home during the course of my preparatory studies. May the Lord my God ‘remember him for good, and not wipe out the good deeds he has done to me,’ but return him ten-fold into his own bosom! Thus the Lord has been better to me than all my fears, and appears at length to be giving an answer to my many prayers. This God is my God, and shall be my guide unto death. Oh! that I may receive a favorable answer from my transatlantic friends!”

The following letter is addressed to his brother Thomas, to whom he had previously written on this subject, and who was then on a visit to England.

“*Baltimore, Feb. 26th, 1818.*

“MY DEAR BROTHER: By this time I hope you have received my letter to you from Philadelphia by the Brit-

ish packet. From it you will learn what are my present views; and as I addressed you then, I will continue to make you the medium of correspondence with my dear friends at home on this subject. I almost dread to receive your reply, though there is not a doubt upon my mind but you will all be guided by, and act upon, strictly Christian principles; considering the matter candidly, and giving me the best advice, uninfluenced by any other than the highest motives. What I fear most, is, that it should be thought I am too regardless of the welfare of the family; but I trust no such undutiful feeling may be imputed to me. If I know my own heart, I am solely actuated by love to the souls of men, and the desire to consecrate myself wholly to the service of my God. We have been taught from our earliest years, that the chief end of our lives should be ‘to glorify God and enjoy him forever.’ In whatever way, then, we can glorify him most, we ought to be found; and I think when one’s mind is strongly influenced to desire a holy work, in the faithful exercise of which He is especially glorified, it may be regarded as the call of God to that work, unless a plain and palpable denial is given in His providence, in the shape of another positive duty, the neglect of which would involve the interests of others, and be a direct violation of His laws.

“There is much to move a zealous Christian heart—and oh! that mine were filled with zeal!—to lay himself out entirely for the Lord’s work. The world is in bondage to sin and Satan; it is in rebellion against God, and there is great want of faithful preaching. If Christ crucified be not set forth among the people, how shall they believe on Him? How shall God reign by His word and by His Spirit, and so build up in the hearts of His people the kingdom of His grace, if the sower sow not the seed

of the word, and if they do not so much as hear whether there be any Holy Ghost? The signs of the times are hopeful, also; 'the fig-tree beginneth to put forth her leaves,' and I can not but hope that the day is not far distant when the Lord shall manifest Himself in grace, in majesty, and in glory, to His Church. But as the earth can not bring forth her bud, nor the garden cause to spring forth, except the seed first be sown, so neither will the Lord cause righteousness and praise to spring forth, but by the preaching of His Gospel. My heart's desire, then, is, that I might be named a priest of the Lord, and be called a minister of our God; that so I might bear some humble part in making men wise unto salvation, and rebuilding up the walls of Jerusalem. 'They shall prosper that *love*' her, and how much more they who watch upon her walls, and repair her waste places! Let us pray, then, my dear brother, and labor for her peace; and give the Lord no rest till she become a praise in the whole earth. . . .

"I wish our dear mother would come and spend the remainder of her days on this side the Atlantic. I think she would stand the voyage, and I am sure she might be very happy.

"With much love to all,

"Your ever affectionate brother,

"WILLIAM JACKSON."

The response from his friends in England was as favorable as he could desire. "Let him go," said the brother to whom this letter was addressed, "he aspires to a high seat in glory." The obstacles which had arisen from his high sense of filial duty and the claims of his family, having ceased to obstruct his path, his



brother Henry, who, six years before, had felt it right to discourage him, now bade him God speed, and gave his hearty approval of his course: he wrote, not merely encouraging him, but urging him in strong terms to return to England and go through one of the Universities there, to which there no longer existed any impediment.

Thus, after he had patiently endured for eight years, the way was made plain before him for the attainment of his hopes. All this while he had been setting himself upon his watch-tower for this; in faith obeying the injunction: "Though it tarry, wait for it; because it will surely come, it will not tarry." He practised now what he afterwards preached. "Providence must be followed, as the Israelites followed the pillar of cloud; and though it may lead you a circuitous route, and in a way that you did not anticipate, it will surely lead you right." The route by which Mr. Jackson was led was indeed "circuitous," but it was no doubt wisely marked out for him by his heavenly Guide. The very toil of the journey formed a part of his training for future usefulness. His business habits and practical acquaintance with the details of Christian labor, were of essential service to him in after-life; not only as enabling him to give valuable advice in the temporal affairs of his flock, but as qualifying him to direct the machinery of benevolence, and other parochial arrangements, thus fitting him for efficiency in a department of the pastoral office, in which many a young man, whose education for the ministry has been confined to the public seats of learning and theology, has found himself painfully deficient. The

great Teacher took his training into His own hands, and thus, as was said of the excellent Bickersteth, whose preparation for this holy service was in many respects similar to that which we have been considering, "fighting in the ranks, he was trained to be a captain in the army of the Lord."



## CHAPTER III.

### STUDIES FOR THE MINISTRY—ORDINATION—SETTLEMENT—MARRIAGE.

“CHRIST is my onely head ;  
My alone onely heart and breast ;  
My onely musick, striking me e’en dead,  
That to the old man I may rest,  
And be in him new drest.

“So holy in my Head ;  
Perfect and light in my deare Breast ;  
My doctrine tuned by Christ, who is not dead,  
But lives in me, while I do rest.  
Come, people—Aaron’s drest.”—GEORGE HERBERT.

“I THANK Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.”—1 TIM 1 : 12.

WHEN Mr. Jackson left England, he had no intention of taking up his abode in the United States, and, as has been already said, his brother Henry urged his return to prepare for orders in the Church there. Upon a prayerful consideration of the subject, however, and consultation with his two brothers already in this country, as also the Rev. Mr. Henshaw, he determined to pursue his studies here, and eventually, if such should be the will of God, to make it his home. Several reasons combined to decide him on this course, which will be best given in his own words.

*“Baltimore, Oct. 1st, 1818.*

“I KNOW, my beloved mother, you are very anxious to receive my ultimatum respecting my future residence. After having carefully and prayerfully weighed every advantage and disadvantage—after having well considered my prospects of future usefulness, my mind is brought to the determination to remain here. Do not suspect me of want of affection in this decision, for, be assured, it had well-nigh overruled my sober judgment. I know, my dearest mother, how strong your maternal feelings are, and am sensible they ought to have great weight with me. I know also the depth of my own affections to a loving parent, and am thankful to my Heavenly Father for so great a blessing.

“That I might be near you all, is indeed the only inducement that would tempt me to return; but perhaps we should not enjoy all that we might promise ourselves. Now that dear Mr. Hutchinson is gone, I could not remain even one year at home; then I must go to one of the Universities, and, after that, it is impossible to say what my destination might be. How little, then, at last, might we have of each other's society, so that this would be a very uncertain pleasure. Besides, the length of time that must elapse before I could obtain orders, is, to my mind, an insuperable difficulty. From this time it would be five years, and as I am now more than twenty-five, the prime of life would then be rapidly advancing. How many sermons I may preach, and how much good—the Lord being my helper—I may do here in those five years, it is impossible to say. Before then I may be called to give an account of my stewardship, and it would be a poor reflection to look back upon the dreary hours passed within the walls of a college, poring over Virgil and Homer. I would by no means undervalue human

learning, yet I can not but think the same time spent in the study of the Holy Scriptures, will much better qualify me to teach the people the real meaning of the Spirit in His word.

“Other important considerations, too, seem to dictate that I ought to remain here. It is true, I owe much to my native country, but there is great, *very* great need for ministers here. In the Diocese of Maryland alone there are no fewer than twelve churches completely destitute, and to the South it is much worse. Add to the whole the fact that I am here. The hand of God is visible in bringing me—and all these things appear to say, ‘*stay.*’

“After receiving the very pathetic appeal to my feelings contained in my aunt’s letter, I verily believe, if I had had the wings of an eagle, you would ere this have seen me hovering over the white cliffs of Albion; but, alas! I can not fly, and here I am.”

That the remarks contained in this letter have reference only to his own peculiar case, is evident. None could set a higher value than he did on those advantages which enable a man to dedicate a more costly offering to the service of God; and the unwearied and eminently successful diligence of his whole future life, bore ample testimony to the estimation in which he held the highest attainable culture. Bishop Smith says: “Of all the clergymen whom I have intimately known, he best contrived, by incredible diligence, to supply those deficiencies which result from the want of early classical training, and the lack of which he never ceased deeply to deplore.”

The decision being now made, he longed to escape

from the trammels of business, and engage in the employment for which his heart had so long yearned, and he wrote to his brother :

“I long for ——’s arrival, because I know that until then, my entire release from the business can not be effected. Every month is of almost infinite importance to me. Much, *very* much is to be done, and the call for ministers here is great indeed ; moreover, I feel myself quite unfitted for business. I have only one other wish, and that is that our dear mother were here. I thank you for the news your last contains, but, oh ! for missionary news, Bible Society news, etc. etc.”

. The wish for the mother whom he dearly loved, had an abiding place in his heart, and, together with cravings for religious intelligence, was frequently reiterated. Three weeks before the date of the foregoing letters, he recorded in his diary :

“*Sept. 9.*—This day I enter upon my reading and course of studies under my friend, the Rev. Mr. Henshaw, preparatory to application for holy orders.

“Thus hath the Lord heard, and, in great measure, answered the prayers of many years. May He still be gracious to me, enabling me to apply to them in His strength. May He open my understanding, enlarge my mind, strengthen my memory to receive and retain those things which are necessary to qualify me for a useful minister of His Word, and may He give me grace to devote *all* my time and talents to His service and glory.”

He had “committed his way unto the Lord,” and He had “brought it to pass.”

Little could Mr. Jackson or his friends have anticipated the important consequences of his visit to the United States—that there God would signify to him His gracious acceptance of the surrender he had so long desired to make of all his powers, as a living sacrifice unto Him. Instead of the success in his business transactions which attended this step, inclining his heart to the pursuit of worldly gain, as is so often the case, it was the principal link in the chain of Divine providence for the attainment of the noble object for which his soul panted. In America was the way to be opened for his entrance upon the long desired work. In America the Lord of the vineyard appointed him to labor.

His severance from the engrossments of worldly business being now complete, preparation for his sacred calling formed his delightful and unbroken occupation. Bishop Henshaw, in a letter already referred to, says: “While pursuing the study of theology under my direction, he was remarkable for his diligent application, clear discrimination and strength of mind, ready appreciation and sound judgment—affording the earnest of eminence and much usefulness in the sacred profession to which his future life was to be devoted.”

His studies were not the only means used for shaping him according to the perfect ministerial pattern of his Lord and Master. He still continued to engage in works of active benevolence, as mentioned in the last chapter. Besides his visits among the poor and those connected with his Sunday-school, which exercised him in a species of pastoral care, he had an opportu-

nity of becoming familiar with other forms of parochial duty, in the prayer-meetings maintained by Mr. Henshaw, in St. Peter's lecture-room, as mentioned in a foregoing letter.

In the summer of 1819, that dreaded scourge, the yellow fever, made its appearance in Baltimore, and among the many who fled from its pestilential breath, was the family of Mr. Edward Jackson.

It was proposed to the subject of these pages to accompany them to the summer residence of their relatives, in the vicinity of that city; but some trifling circumstance—directed no doubt by Him whose ruling hand he delighted to see and acknowledge in every event of his life, however trivial it might appear—induced him to direct his steps to the beautiful banks of the Hudson, where, at Mount Pleasant, in the neighborhood of Sing Sing, his brother Thomas resided during the summer months.

Nowhere in this wide world, which the benevolent Creator has so beautified and adorned for the gratification of His creatures, has He been more lavish of the charms of nature than throughout the whole course of the noble Hudson; and no spot on its romantic and diversified banks is more richly stored with picturesque and imposing variety of scenery than the locality, appropriately named Mount Pleasant.

Mr. Jackson often referred to the impressions made upon him, when the splendid prospect from the piazza of his brother's residence first burst upon his admiring view, awakening feelings which he "could ne'er express, yet could not all conceal." He had arrived there at night, and at sunrise in the morning his

brother called him out to gaze upon it. At the foot of the high hill on which the house stood, rolled the lordly river, in its silent, majestic course—its waves sparkling joyously in the brilliant beams of the newly-risen sun, and its glassy bosom studded with many a white sail, which gracefully glided by, until, one by one, they gradually disappeared in the blue Highlands above. Those beautiful and romantic mountains, swelling up to a lofty height, displayed the endless variations which are characteristic of mountain scenery; while Teller's Point was seen stretching itself almost across the river, as if to guard their entrance, at the same time forming a cove for the repose of the little villages of this favored township, protecting them, at that time, from the approach of the intrusive steamboat, which had then but recently begun to ply on its waters.

Turning in an opposite direction, his eye rested upon that wide sheet of water, denominated by our Dutch ancestors, "the Tappaan Zee," beyond which may be descried those remarkable perpendicular rocks, called "the Palisades." From the commanding eminence on which Mr. Jackson stood, he overlooked in other directions many a mile of rich woodland, interspersed with cultivated farms. It was the season when the trees are clothed in their freshest foliage and richest bloom, and the fields in their brightest verdure.

With a heart thrilling with admiration and gratitude he exclaimed: "Could Paradise be more enchanting than this? Could the river which watered the garden of Eden have surpassed the one before me?"

Though it was sad to think that the "trail of the



serpent was over it all," his faith could look forward to the final crushing of his head, and wonder what that Paradise, regained through the blessed Redeemer, must be, of which this beautiful world is but a faint shadow.

While Mr. Jackson's sanctified tastes enabled him thus to appreciate and enjoy the natural beauties by which he was surrounded, and to enter into the sentiment expressed by the Psalmist, "The works of the Lord are great; sought out of all them that have pleasure therein;" yet, in the midst of it all, his soul longed for the courts of the Lord; and he thus gives vent to his feelings in a letter to his pastor.

"I am now at my brother's country place, and beautiful indeed it is for situation beyond my powers to describe. Here is every entertainment for the eye that extensive and fine prospects can afford, and every advantage that 'the calm retreat, the silent shade' can give for lifting the thoughts from nature up to nature's God, for communing with one's own heart, and for profitable meditation on the bountiful gifts of creation, and the still richer gifts of Gospel grace.

"Yet with all these enjoyments and advantages I find my soul drooping for want of the privileges of God's house, like a plant, enjoying indeed the influences of the sun's beams, but denied the nourishment of fructifying showers and gently distilling dews; so that I feel it is truly better to be a door-keeper in the house of my God, than to enjoy even the most refined of earthly pleasures. All the advantages of rural retirement from the noise and bustle of the world will not compare with a day or an hour in the courts of the Lord. I have heard but one



sermon since I left Baltimore, and that was meagre indeed.

. . . . .

“When you write, be so good as to tell me of the Sunday-school, and any thing of interest in the church.”

Such a spot as we have described may well prove attractive to the denizens of the neighboring city of New-York, many of whom resort thither during the summer months. Among these was one to whom it had the additional interest of being the place of her birth, to which she was at this time making her annual visit. With this lady Mr. Jackson formed an acquaintance, which grew into attachment, and became the source of her highest earthly joy, and eventually, of her deepest earthly sorrow. Of one who, like the subject of this memoir, took the Word of God as his guide, it would seem almost superfluous to say, that, in a point so deeply involving his subsequent usefulness and happiness, he was directed by its precepts. He would first see God before he took any step, and as “a prudent wife is from the Lord,” to Him he carried his case. His principles had already been formed on the Bible standard, of marry “only *in the Lord*,” and within this limit he held the rein on his tastes and his affections. He would not form an intimate friendship, much less one so close and endearing, to be terminated at the grave; for unless he could have believed that they were “heirs *together* of the grace of life,” to his affectionate heart, the happiness of the matrimonial union would not have deserved the name.

On this point, his own mind was fully established,

and, deeply convinced himself of the important consequences for good or evil resulting from such connections in all cases, but especially affecting the character and usefulness of a clergyman, and deploring the little circumspection which was often exercised in forming them, he availed himself, during the course of his ministry, of every suitable opportunity, in Bible-classes, letters, and conversations, to impress his own scriptural convictions on others. Many have acknowledged to him their obligations for his timely instructions on this subject, and those who are interested in it will doubtless appreciate the value of the following letter to a parishioner, who, many years after, sought his advice.

“MY DEAR FRIEND : . . . .

“The question I have to answer is, ‘May a believer marry an unbeliever?’ By a ‘*believer*,’ of course, I mean a Christian in heart and in truth; and by an ‘*unbeliever*,’ one who has only the name. I answer most unequivocally, in my opinion, No. Our appeal, however, must be to the word of God, for I acknowledge no other rule of conduct. The original law given to Israel, the ancient Church of God, is against it. ‘Thou shalt make no marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.’ (Deut. 7 : 2-5.) Equally explicit is the law to the Christian Church. The Apostle limits us in marriage with this one restriction, ‘only in the Lord,’ (1 Cor. 7 : 39.) Again, (2 Cor. 6 : 14,) ‘Be ye not unequally yoked together with unbelievers, for what fellowship,’ etc. The example of holy men of old is against it. Let one prominent instance suffice. When Abraham was old and well stricken in age, with the solicitude of a good parent,

he is desirous to see Isaac settled in life; and with more commendable solicitude still, he is anxious to see him married in a way becoming a servant of God. And he said to his servant, 'I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, but thou shalt go,' etc. (Gen. 24 : 1-4.) How the wonted prudence and piety of the good old man show themselves in this transaction! He did not reason as many do in this day of clearer light, many who claim to be the children of the Father of the faithful: 'There is no harm in marrying an idolater—perhaps by his influence and persuasion he may convert her, and make her a worshipper of Jehovah.' He knew too well the proneness of the human heart to turn aside from God, to indulge such a hope. He does not instruct his servant to look out a wife for Isaac that was rich, or beautiful, or accomplished; but she must be a *worshipper of the true God*. He was content to sacrifice his only, his beloved son on the altar of God, but he was not content to sacrifice to the unrighteous Mammon; and those who do not imitate him in this respect, may well question whether they are partakers of 'like precious faith.'

"Nor are the instances of aberration from this rule less to the point. Marriages between the 'sons of God'—that is, the godly—and the 'daughters of men'—that is, the children of this world—were the cause of that universal apostasy from God, which was followed by an almost entire destruction of the human race. (Gen. 6.) Solomon's marriage with heathen women turned aside his heart, and Ahab's marriage with Jezebel, and Jehoram's marriage with Ahab's daughter, brought ruin on their families, and distress on the nation. It is in vain to

oppose these instances by saying, that no one contends for the marriage of Christians with idolaters ; for all who love not God are His enemies, and have set up their idols in their hearts. The nominal Christian who loves the world, is not less an abomination before God, and not less dangerous as a companion, than a pagan. But independently of the Scriptures, even reason, were it allowed to speak, would throw all its weight and influence against such incongruous alliances. While all consider good temper, amiable manners, prudence, and good sense, as holding a very important place in the qualifications of a wife ; surely piety, which is in fact the pearl of great price in a woman, must not be placed in a secondary scale. He is but a poor Christian who would say that he can not live with a petulant woman, but that he could live with one without piety. He may *hope* that he may be instrumental in her conversion, but what reason has he so to hope ?

“The truth is, if we may judge from facts, the probability is on the other side, for we are naturally more prone to evil than to good. But if this evil should be escaped, it must result in much pain and mutual unhappiness, for ‘How can two walk together except they be agreed?’ How can an unconverted wife sympathize with a converted husband ? How can she be a help-meet for him in his most important cares and concerns ? How can she counsel him, and go with him to a throne of grace ? And how can such a husband *love* such a wife, supposing her all beside that heart could wish ? ‘Do not I hate them, O Lord, that hate Thee ? I hate them with perfect hatred ; I count them mine enemies.’ (Psalm 139 : 21, 22.) No doubt the Psalmist has reference to their *character*, not to their *person*. Those Christians who are content to marry one living without God in the world, in effect

say, that they want a help-meet in every thing but religion ; they want a partner to share all their joys, but their joy in God ; they want one to go with them every where but to a throne of grace, and to heaven. They desire to live together as they can in this world, but when death parts them, they care not to see each other again forever. On the principle which I have advocated, and on this alone, can marriage reasonably be expected to be happy. Many more arguments might be adduced, but enough has been said, I trust, to insure your attention to the subject ; and if ever you are blessed with a wife, my dear friend, that you may find one with whom you can ‘so live together in this world, as in the world to come to inherit life everlasting,’ is the prayer of

“Your sincere friend,

“WILLIAM JACKSON.”

In the autumn he returned to Baltimore, and resumed his studies. “With such facility,” says Bishop Henshaw, “did he surmount difficulties and acquire knowledge, that he was prepared for, and admitted to holy orders before the usual time of candidateship expired.”

Having no longer even the casual insight into the chambers of his heart, which his diary has hitherto afforded us, the deficiency is attempted to be in some measure supplied by a few fragmentary extracts from the correspondence which was carried on during the intervening months between his engagement, previous to his ordination, and his marriage. They will serve to show how his most private personal feelings and wishes, as well as his public acts, were sanctified and regulated by the Spirit of God, and made subservient to his high calling.

*“Baltimore, April 4th, 1820.*

“I HAVE just been with you in spirit at the throne of grace, and experienced more freedom and enjoyment there than has been the case for some time past. If my prayers were heard, it has been the same with you. What a privilege that we may always pour out our feelings and our desires with freedom there! I find too that a little trouble quickens devotion. It gives me pleasure to hear that your friend, Mrs. —\* had the daring boldness to pass through Jordan to the borders of our inheritance. Why may not the children of one family eat at the same table? When will the mounds of hindrance to the communion of saints, be completely removed? Zion wants barriers *around* her, but she ought not to have any *betwixt* her tribes. Jerusalem ought to be a city, built compact together; her union should be the praise of the whole earth; indeed, until this be the case, the enemy will always find it easy to make inroads upon her, and mar her beauty. I confess there is nothing which touches me more sensibly than the bickerings and contentions of Christian bodies. They all profess to be hewn from the same rock—by the same hand —made living stones of the same building — and forming, individually and collectively, a temple of God. They profess to have the same hope, and yet can not be at peace among themselves. Surely these things ought not so to be.”

*“April 20th.*

“YESTERDAY I was waited on by a clergyman from the neighborhood of Havre-de-Grace, to solicit, on behalf of the people, that I would visit them. This I promised to do when in orders. So you perceive the Lord is laying

\* A Baptist lady.



out work for me, when I shall have received authority to enter upon it. There are two churches, about eight miles apart. I am informed that there is not a country parish in the State, that can boast better society, and that altogether, it is a desirable situation for a young clergyman. In any steps as to future residence, I feel myself privileged, as well as bound to take your opinion, my dear M——, now that it is the glowing hope of my heart, that we shall be mutually interested in whatever awaits us through life. This fond anticipation cheers me, while some things about me just now are calculated to depress.”

After speaking of some trials through which he had been called to pass, and to which allusion is made in the foregoing letter, he says :

“Notwithstanding all, how good God has been to me! Many things have appeared to me in a tangled maze, yet His wisdom and goodness have unravelled the whole. I think I may say, ‘the things which have happened to me have fallen out unto the furtherance’ of my cause, and I trust the event may prove, to that ‘of the Gospel’ also. If the goodness of my God, in leading me to this long-desired work, is an earnest of His blessing on my future labors, it will be my happiness to number many souls in my crown of rejoicing. My dear M——, you must not fail to remember me in all your prayers, particularly as the day of consecration to this sacred work draws near.”

“*Alexandria, May 10th, 1820.*

“ON Sunday morning next, about twelve o’clock, you may realize that the most important event of my life is taking place. I need not say, do not fail to remember me at a throne of grace.”

“*Alexandria, May 13th, 1820.*”

“WE have hitherto had a most delightful Convention. Often do I wish that you were with us, that you might hear hundreds of voices joining with one heart and one mind in the devout services of our Church—worshipping God in the beauty of holiness, and as one says, ‘in the perfection of beauty.’ I could but think of Milton’s ‘seven fold chorus of hallelujahs, and harping symphonies,’ and imagine that the opening of our Convention was the most like heavenly worship of any thing I had ever heard. It reminds me of those pure, primitive times, when the responses of the people were like a clap of thunder. When we went through the *Te Deum*, every soul appeared to praise the Lord, and all that was within us to magnify His holy Name. I would not have exchanged it for the best sermon that Dr. — ever preached. And, in addition to all, Mr. Ravenscroft gave us a most excellent sermon, from 1 Thess. 2 : 4. He did not forget those who are about to be ordained.

“It would give you pleasure, to see how many truly evangelical clergymen are in this diocese. Every sermon I have heard has been richly imbued with the Gospel.

“The ordination does not take place until Sunday afternoon. My dearest M —, I never felt more sensibly the need I have of much wrestling at a throne of grace on my behalf, than at this time, and it gives me unspeakable comfort to think that I have your prayers and those of many other Christian friends. I am utterly astonished, when I think of such a treasure as the Gospel being committed to such an earthen vessel as myself. It almost terrifies me when I think of the awful responsibility which lies upon an ‘*ambassador for Christ*’—that he has not only to watch for his own soul, but for the



souls of others — not only to render an account for himself, but for them also ; and, if the people err through his misguidance or neglect, it will be required at his hands. ‘Who is sufficient for these things?’ ‘My grace is sufficient for thee,’ is the only satisfactory answer. And are you willing to take part with such an unworthy instrument in this great work? . . . . . May we prove faithful and together reap a fruitful harvest by the blessing of God on our united labors.”

Of the event so fervently longed for, prayed for, and sought after, and which ushered in a career of much usefulness and glad service for his Lord, we find only the following fragment in his diary: “*Alexandria, May 14th, 1820.*—The most solemn and important day of my life. This day made me a spectacle to angels and to men——”

It was the day on which he received deacons’ orders at the hands of the venerable and beloved Rt. Rev. Bishop Moore of Virginia, in St. Paul’s Church, Alexandria.

Of this church he afterwards became the Rector, a coincidence which added to the interest with which he assumed the duties of that charge.

The following year he was ordained Priest, in St. Paul’s Church, Baltimore, by the Rt. Rev. Bishop Kemp of Maryland. Thus, notwithstanding all the delays, he found himself in full orders in the Church of Christ, two years before the age appointed of God for the admission of Priests to the service of the Temple, under the Jewish dispensation.

The diary, so abruptly broken off, seems, on one or two occasions only, to have been ever after resumed.

The dates and entries of sermons preached, and some other occurrences of interest, were scrupulously kept, but, if any further record was made of the exercises of his heart, it has been destroyed. He was always alive to the dangers of this species of writing, while at the same time he believed it to have been often eminently useful; but probably, from the increasing demands upon his time and pen, it was rather occupation, than the conviction of his judgment, that caused its discontinuance.

After his ordination, he spent some time with his friends at the North, and, during the summer, received invitations to visit several vacant parishes with reference to a settlement. From the following extracts it will be seen that he ultimately accepted the charge of St. George's Church, Spesutia, and St. John's, Havre-de-Grace, Harford Co., Maryland.

*"Philadelphia, June, 1820.*

"MY sphere of action does not appear yet to be pointed out. I have been recommended to several parishes, but none of them would meet entire approbation. No doubt the ground is marked out by the great Head of the Church; I shall therefore patiently await His direction. My main anxiety now, is as to my ability to do my Master's work acceptably. Mr. Meade well observed, that 'the Lord leads men into the work blindfolded; for if they could see all the difficulties of the ministry at once, no man would have the temerity to enter upon so responsible and arduous a calling.' 'I can do all things through Christ which strengtheneth me,' may be the language of His humblest follower, as well as of the great Apostle—*there is my encouragement.*"

*“Spesutia, July 7th, 1820.*

“You will now want to know something of my visit to this place. Oh! that you were here, for I know not where to begin my account on paper. Suffice it to say in brief—for the end of my sheet will not admit more—my congregations were very good indeed, yesterday. I have not so thoroughly enjoyed a Sabbath since my ordination. Hitherto, my feelings in my public ministrations have been of a mixed character; I have felt too much as though preaching to oblige my friends—yesterday, I thought only of the good of souls. My heart was drawn out towards this people, and I am much disposed to settle among them—indeed I have almost determined, though the salary they offer is small. But I shall in all probability see you before I give a final answer.”

*“Baltimore, July 23d, 1820.*

“I HAVE just been reading with much interest, and, I trust profit, the Life of Mills who went to Africa. You may remember that I was the only friend, who accompanied him and his coadjutor, Mr. Burgess, to the ship which bore them from our shores; and I think you must have heard me speak of the deep impression their devotedness made upon me. I well remember the glow which warmed my heart, when they spread their canvas to the breeze, and committed themselves to Him who rides upon the winds, and manages the storm. We mingled our prayers together for the blessing of Heaven on their undertaking. Heaven has blessed it, and I trust one day we shall mingle together our praises for its final and full success, in that bright world, whither he is now gone. I am tempted to give you one sentence from this interesting memoir: ‘Thus, in the thirty-fifth year of his age, did this beloved man close his life of distinguished piety

and usefulness, and leave Africa and the world to mourn. No monumental marble records his worth — no fragrant dewes shall descend upon his tomb. His dust sleeps unseen amidst the pearls and corals of the ocean, and long shall his name swell upon the breeze, and be echoed from the wave.' He was truly a pattern for Christian ministers. I felt ashamed and condemned by every page. Would to God that some of his spirit might fall upon me! But all are not Samsons in the Church. Whilst his influence extended itself to the very ends of the earth, I shall account myself honored indeed, if mine is felt for good in ever so humble and circumscribed a sphere. In him we see how much good one man can do. By the grace of God I will try too." "I wish you had fixed a time convenient to yourself, for our meeting at a throne of grace. Hitherto it has been my endeavor to observe the hour first appointed, though circumstances have sometimes interfered, and probably may continue to do so, as I am a sort of wandering star at present; yet my M — is, and ever will be remembered in *all* my prayers. . . . I supplied Mr. Henshaw's pulpit twice on Sunday—preached from Ps. 95:1-3, and Ps. 8:4. My first you remember was the sermon you heard. Preaching to this congregation always agitates me in prospect, but I have reason to feel thankful for the support I found. I never felt my mind more staid upon God. I am told the people were pleased—this is saying little unless they were profited too."

" *Baltimore, Sept. 16th, 1820.*

"Your predictions respecting Havre-de-Grace are about to be realized. The die is cast, and I hope it has been disposed by a wise and unerring Hand, and then it will certainly be right and have His blessing. Last Wednesday I sent my acceptance of their call, and next

Wednesday, D.V., shall take my departure for that place. My acceptance has been influenced by two or three hopes. *First*, that it will prove a sphere of usefulness. The interest they have manifested on the occasions when I have been with them, and their extreme desire to obtain a settled minister, warrant the expectation. *Second*, that they will at the end of the year advance the salary, which is at present too small. My *third* hope is, that you, my dear M——will acquiesce in my arrangements. I have revolved them many times in my own mind; every step has been taken cautiously, prayerfully, and with advice, always having reference to your happiness. . . . A few more days will place me in that situation which I have so long earnestly desired to fill in the Church of God, and where I trust my M—— will, at no distant day, share with me the responsibility and the honor, the trials and the rewards of this high calling.”

“*Sept. 20th, 1820.*

“So you see my Master is about to provide work enough for His feeble, unworthy servant to do. Oh! that He may likewise bestow the qualifications necessary for the right discharge of the important duties which will then devolve upon me! The more I learn of the people the better I am pleased with them. The strong anxiety, which I hear from many quarters, they express for my ministrations, is truly gratifying, because I think they heard the truth, and nothing but the truth, from me. It looks as if they loved it, and holds out a promising prospect of usefulness. It is this alone which can sweeten a minister's toils. I do not feel at all indisposed to undertake what is before me. The promise remains indelible, as though engraven with an iron pen and lead in the rock forever—‘Lo, I am with you alway.’ With such a

Friend what need we fear? It is a great privilege that angels should minister unto us; but that the God of angels should engage His wisdom, and strength, and faithfulness in our behalf, is a matchless favor indeed. What work is too great upon such conditions? I feel willing to spend and be spent in the cause of the Gospel."

*"Spesutia, Sept. 24th, 1820.*

"To-day I preached my introductory sermon at this place, from 2 Cor. 5 : 20. Never did I give a Lord's day a more hearty welcome. I did truly long to open my message. It would have been more gratifying could I have preached twice; but this is not the arrangement, though I shall try to effect it shortly. Next Sunday I preach at Havre."

The week before his marriage he wrote under date of—

*"Havre-de-Grace, Oct. 31st.*

. . . . "I TRUST that as we have hitherto been under the direction and blessing of our Heavenly Guide, so His presence will go with us the remainder of our days. It has been my constant and earnest prayer that we may be found helpmeets to each other in the highest sense of the word; that we may not make each other resting-places for our hearts, but channels to and from God; that we may be the honored instruments of good to our fellow-beings, and that we may shine together as stars forever. It is indeed my chief joy that I may indulge a good hope, through grace, that these desires will be granted, and that we have in prospect the purest pleasures that can be found on earth.

"A good old clergyman in England, after marrying a



couple, wished them ‘much *holiness* ; for then,’ said he, ‘I am sure you will have much *happiness*.’ There, my beloved M—— lies the great secret of matrimonial felicity. If there had been more holy couples in the world, Watts would never have written his ‘Few happy matches.’ Nothing less than the sevenfold cord of the Gospel can effect a union which will insure solid pleasure and lasting happiness. Let us make it the chief business of our lives to watch over each other’s best interests, to follow closely our blessed Saviour, to aim at the glory of God in all we do, and then, no doubt, He will look upon us with His favor, and fill us with all spiritual benediction and grace.”

On the 8th of November, 1820, Mr. Jackson was united in marriage to Miss Margaret Austen Byron, of New-York, when each received the other, as they did every thing else, as a gift from the Lord—a gift so precious and so prized through life, that, but for the support and solace mercifully provided for every need, its withdrawal would have converted this world into a dreary wilderness to the survivor.

Some years later he thus speaks of the memorable events of his life, two of which occurred in this year and have formed the subjects of this chapter :

“That day which brought me out of darkness to light ; that which found me at the Table of the Lord ; that which put me into the office of the ministry ; and that which made my M—— my *own*, my true helpmeet, are accounted the best and happiest days of my existence. A good God has left me nothing to desire, but that we may both grow in grace, and that the work of the Lord may abundantly prosper in our hands, and then will come the ‘CROWN OF LIFE.’ ”

## CHAPTER IV.

### MINISTRY IN SPESUTIA AND HAVRE-DE-GRACE.

“LORD, what my talents are I can not tell,  
Till Thou shalt give me grace to use them well:  
That grace impart; the bliss will then be mine,  
But all the power and all the glory Thine.”

“OUR sufficiency is of God.”—2 COR. 3: 5

WITH Mr. Jackson's inner life we shall hereafter have little to do, having but one more glimpse of his diary, and, unhappily, having access to but few of his letters, the larger number of those to whom they were addressed being reunited to him in the blessed circle around the Throne. As we are now to contemplate the man of God in the incessant activities of ministerial life, rather than in the inner sanctities of the heart, we must be satisfied with seeing the *results* of that secret teaching which had qualified him to be set in the church “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” It was not necessary that these exercises of the heart should be exhibited to the people, nor is it important that further details of them should be given here; it was enough that their *fruit* should be seen, as it was, in his living ministry.



The sympathy which is so essential an element in the pastoral relation—the ability to speak what he himself *knew*, and testify what he himself had *felt*, was a spring of unfailing power in Mr. Jackson's ministry. It gave an earnestness and vigor to his preaching, for when he expatiated on religious experience, it was but the faithful expression of the working of his own mind; when he spoke of sin, it was as one who felt its burden; of the temptations of daily life, as one who knew their power; and of the full salvation for the sinner in Christ Jesus, as one who, a sinner himself, knew the priceless value of the message he was commissioned to deliver.

In the foregoing letters it will be seen with what eagerness, tempered with humble dependence on divine aid, he entered upon the duties of his high calling, as one long held back from a work in which his soul delighted. The spirit and manner in which he began, continued and ended his labors, as well as the results which crowned them, so truly correspond with the portrait drawn by Bishop Burnet in his "*Pastoral Care*," that we adopt his words as the most appropriate we can find for their delineation. "He that intends truly to preach the Gospel and not himself; he that is more concerned to do good to others than to raise his own fame, or to procure a following after himself, and that makes this the measure of all his meditations and sermons, that he may put things in the best light and recommend them with the most advantage to his people; that reads the Scriptures much, and meditates often upon them; that prays earnestly to God for direction in his labors, and for a blessing upon them;

that directs his chief endeavors to the most important and most indispensable, as well as the most undeniable duties of religion, and chiefly to the inward reformation of his hearers' hearts, which will certainly draw all other lesser matters after it; and that does not spend his time nor his zeal upon lesser or disputable points; this man so made and so moulded, can not miscarry in his work. He will certainly succeed in some degree; the word spoken by him shall not return again. He shall have his crown and his reward from his labors. And to say all that can be said in one word, with St. Paul: 'He shall both save himself and them that hear him.' "

That the subject of these pages did not "miscarry in his work," but succeeded far beyond what his unassuming and humble estimate of his own talents had led him to expect, will, we think, be seen as we proceed.

St. George's parish, of which, together with the then independent parish of Havre-de-Grace, Mr. Jackson had assumed the charge, is one of the most ancient in the diocese, 1671 being named as the latest date from which to reckon its organization. The old brick church then standing, and known as Spesutia church, was the third that had been built, and was completed in 1758.\* For that early day and the then rude state of the country, it was a monument that reflected great credit on the zeal and liberality of the parish. After standing a century it was replaced by the present

\* For the purpose of building this church "a petition was sent to the Assembly, in the year 1750, for seventy-five thousand pounds Tob. payable in November, 1754-'55-'56."

beautiful edifice, which forms the most prominent and attractive object that for more than a mile meets the eye of the traveller upon the Baltimore and Philadelphia railroad. A more appropriate and picturesque site could not have been selected than that on which these successive churches have stood. "It borders on a small meandering stream, and is distinguished by clusters of large primitive oaks with their wide-spreading branches; whilst, to the eastward, an extensive champaign country stretches out as far as the eye can reach, with its fertile fields and comfortable homesteads."\*

\* See "A Brief History of St. George's Parish," published in 1851, which makes us acquainted with some acts illustrating the state of things in those early days of the history of our Church, which may possess an interest to the curious reader. The following shows the mode pursued in the settlement of rectors:

"On the 4th of June, 1726, at a vestry meeting, the following letter was presented:

"M. D.—By the Hon. CHARLES CALVERT, Esq., Capt. General and Commander-in-Chief, to the vestry of St. George's parish in Baltimore County, Greeting:

"Whereas, the Rev. Stephen Wilkinson hath been sent and recommended by the Rev. Father in God, Edmond, Lord Bishop of London, Diocesan of this province, to officiate as minister of the church of England; I do hereby appoint the said Stephen Wilkinson minister of your parish, willing and requiring you to receive him as such, and strictly commanding you to be aiding and assisting him; to the intent, he may have the full benefit of the forty pounds of Tob.† per poll; raised for the support of the minister of your parish; and all other rights, dues and perquisites to the said office belonging.

"Given at Annapolis, this 25th of May, 1726."

In the year 1760 we find the following curious act:

"The vestry proceeds to business, and taxes the under-mentioned

These united parishes were many miles in extent, and the churches eight miles apart; besides which many of the most interesting families under his pastoral care resided on the opposite bank of the Susquehanna, in Cecil county. The duty of parochial visiting could not be properly discharged but by occasional tours of a few days. In these he was usually accompanied by Mrs. Jackson, and though they were exceedingly agreeable among a people whose social qualities fully justified the favorable report he had received of them, and afforded opportunities for spiritual edification, yet they consumed a great deal of time. The distances to funerals and marriages were often very great, sometimes not less than twenty miles, and riding was never agreeable to him. The custom of preaching funeral sermons in all cases, which prevailed in that part of the country, appeared to him at first objectionable, but when he found it gave him access to many which he could obtain in no other way, he gladly availed himself of it to proclaim to them Him who is "the resurrection and the life."

Though the peculiar duties of a country parish were at variance with all the previous habits of his life, and the expenditure of time which they involved was to him a great sacrifice, yet he resolutely addressed himself to what was before him. He had a work to do

persons as *bachelors*." Here follows a list of forty-five names; those whose estate was valued at £300, taxed £1 0s. 0d, and the smaller estates of £100 taxed 5s. "The registrar was ordered to make a fair copy of the list of bachelors, and to affix it at the church door for the above persons to make their objections, why they should not be taxed, if they had any."

and his whole heart was in it, and he would often say : "All the work I do below is light for such a Lord." He set himself at once about becoming personally acquainted with his parishioners, for he felt that efficiency in winning souls is not confined to the pulpit, but must be gained by a close analysis of individual character, and such acquaintance with their spiritual state as might enable him to direct his arrows skillfully. On this subject he thus exhorts them in his opening sermon : "The minister of God may sometimes 'draw a bow at a venture,' and leave the guidance of the arrow to Him who directs the lightning's shaft; at others he must imitate Nathan with David, and fearlessly say : 'Thou art the man.' But, as your physician can not prescribe wisely unless you make known to him your case, so neither can your spiritual pastor unless he be made acquainted with the maladies of your soul. We therefore invite and entreat you, with all earnestness and affection, to communicate plainly and freely your doubts, your fears, your conflicts, and all the peculiarities of your spiritual state. It is your minister's earnest desire to be enabled to say with the Apostle : 'I have taught you publicly, and from house to house.'"

After the example of his blessed Master he entered heartily into their joys and griefs, and thereby doubtless opened the hearts of many to receive his message. That he might wisely and effectually deliver that message he was painstaking in his preparation for the pulpit. Whilst, in common with the generality of his brethren, he considered visiting, and especially the sick and sorrowing of his flock, a most important part of pastoral duty, yet he felt that, to use his own words:

‘A minister’s great business is to *preach the Gospel*, and preparation for the pulpit costs us much more time and labor than our people are generally aware. They expect variety in our preaching, and with reason, for it can not fail to be found wherever the *whole* counsel of God is faithfully declared; but how can this be done unless much time be given to reading, to study, to prayer and to meditation on these things? Some may talk of ‘pulpit inspiration,’ but we are not of those who would serve God and their people with that which costs them nothing. We can not think of building on the precious foundation which is laid, ‘wood, hay and stubble,’ lest both you and your preacher should suffer loss. If the inspired Timothy needed to give ‘attendance to reading;’ if Titus must be careful to use ‘sound speech;’ and if Solomon ‘sought to find out acceptable words,’ how much more must he who is appointed to minister to you, give himself to these things that he may rightly divide the word of truth.”

Hence he was careful in the arrangement of his time, wisely apportioning it among his various duties so that one might not jostle another. It was his custom, throughout the whole course of his ministry, to give his mornings to study, “that by daily reading and weighing the Scriptures he might wax riper and stronger in his ministry.” By still pursuing his studies and reading, in the same spirit of self-culture which he exhibited in early life, and with that high aim which linked them with eternity, his mind became a well-furnished repository, from whose treasures he continually brought forth things new and old. His last diocesan, Bishop Smith, thus speaks of his preach-



ing: "The scriptural variety of topics which he handled with greater discernment and adroitness than any other minister whom we have known, brought out Jesus Christ and Him crucified with singular prominence." These results show how well his practice accorded with the views expressed in this beginning of his ministry, and how steadily the plans were followed up which were then formed.

While, with the Apostle, he sought "to speak not as pleasing men but God," like him also he was so "affectionately desirous" of the souls of his hearers, that he grudged no effort by which he might hope to secure their attention and impress their consciences. In furtherance of this object, according to his careful observation and judgment, he resolved, within a year after the opening of his commission, to acquire the habit of speaking and preaching extempore and memoriter, as was the practice of some of the most gifted and useful of his brethren. At that time Maryland numbered among her clergy the late Bishop of Rhode Island, Dr. Henshaw,—the present Bishop of Ohio, Dr. McIlvaine,—the Assistant-Bishop of Virginia, Dr. Johns,—and the Rev. Dr. Tyng, now of New-York. With the exception of Bishop Henshaw, these all, it is believed, commenced their ministry in this diocese, and about the same time with the subject of this memoir. While he unfeignedly rejoiced in the present and prospective popularity and usefulness of these brethren, for himself his aspirations were that he might be enabled to put all he was in action for God, and to proclaim the unsearchable riches of Christ with such demonstration of the Spirit and power, that souls might be saved from death, in any

sphere, however humble, which might be appointed him.

It may be an encouragement to those in similar circumstances to learn that he fancied the talent of being an attractive public speaker had not been given to *him*; but the earnest desire to improve whatever he might possess, seconded by the advice of his friend Mr. Henshaw, and encouraged by his own family, impelled him resolutely to set about the task he had prescribed to himself.\* It was a troublesome one, increased the labor of preparation, and required all his energy of purpose and strength of moral courage, combined with filial reliance on divine aid, to overcome his natural timidity, and, thus early in his career, to venture on this practice in the pulpit and before mixed audiences. The attainment of his object was doubtless much facilitated by his experience in teaching and addressing Sunday-schools, by his participation in the social meetings at St. Peter's lecture-room, and his habit of visiting and praying with the sick and poor. Still, those who, in later years, listened to his advocacy of the various objects of Christian benevolence in the platforms of the great societies, little suspected what the formation of the habit had cost him.

But he was amply compensated in after life for every sacrifice he had made, by the increased efficiency

\* "You will easily acquire habits of eloquence," says Sir William Jones, "but habits they are, no less than playing on a musical instrument or handling a pencil. . . . I am persuaded that a *virtuous and knowing man, who has no natural impediment*, may, by habit, acquire perfect eloquence, as certainly as a healthy man, who has the use of his muscles, may learn to swim or skate."—See *Life of Sir William Jones*.



which it gave his ministry. It was honored by his Master, being used with the integrity and singleness of eye which He had given him, and he did not fail to encourage and recommend the practice to all candidates for the sacred office who came under his influence. Mr. Jackson was familiar with, and greatly admired the old English divines; and the fact that those who were most eminently blessed of God adopted and recommended this course, no doubt had its influence on his decision. Bishop Burnet thus closes some admirable remarks on this subject: "And though every one has not swiftness of imagination, and that clearness of expression which others may have, so that in this men may differ as much as they do in their written compositions, yet every man by this method may rise far above that which he could ever have attained in any other way." The well-known mandate of Charles II. to the University of Cambridge shows the popular view of the subject in his day. It is as follows:

**"VICE-CHANCELLOR AND GENTLEMEN :**

"Whereas, his Majesty is informed that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book; as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches—to the custom of the University heretofore, and to the nature of that holy exercise. And, that his Majesty's

commands in these premises may be duly regarded and observed, his further pleasure is that the names of all such ecclesiastical persons as shall continue the present *supine and slothful way of preaching* be, from time to time, signified to me by the Vice-Chancellor for the time being, in pain of his Majesty's displeasure.

“MONMOUTH.

“Oct. 8, 1674.”

It is gratifying to see how these opinions are reviving, and are sustained by the most earnest prelates and clergy of the present day.

The Bishop of Oxford gives them his able advocacy in a recent charge, and the excellent Bishop of Gloucester has some extended remarks on the subject in his primary charge, in which he says: “The common people acquire their ideas and information on secular matters from hearing and observation, and consequently, the more the preacher can become a *speaker* of his sermon, rather than a reader, the more will his preaching be appreciated by them. However carefully prepared a sermon may be—however simple and instructive—yet, if it be read, it loses much of its life and force in the judgment of the uneducated. Whereas, the very same sermon, delivered without book, will, from the greater animation and more familiar manner of the preacher, meet the attention of the whole congregation.”

Mr. Jackson did not, however, rigidly adhere to one method of delivery, to the exclusion of others, but was regulated by the character of the congregation he had to address, and other circumstances. Sometimes he preached from memory—sometimes extempore,

with short notes—and *sometimes*, especially in later years, he had his sermon before him, but he never closely read—he was always speaking to and pleading with his people, not *reading* to them.

The practice, so effective in a living ministry, was in this instance attended with a disadvantage, which is sadly felt now. His sermons, though very numerous, are, in scarcely any instances, complete. The application—those parts which were most impressive and soul-stirring when borne on the earnest, thrilling tones of the preacher's voice, from his own full heart to the hearts of his hearers, are lost forever, except so far as they have sunk into the memory, and have sprung up in the holy lives of those who then hung upon his lips. The few sermons which have been published give a very inadequate idea of Mr. Jackson as a preacher.

One more extract from his introductory sermon will serve to show what he proposed to himself as to his pulpit ministrations.

“‘He that winneth souls is wise.’ He makes a wise selection of the truth. That preacher of the Gospel is unwise who occupies the attention of his hearers with nice metaphysical distinctions—with the secret things of God—with ‘vain jangling’ and ‘endless genealogies.’ But he is a wise master-builder who preaches CHRIST in all His offices and character, as our substitute and pattern; and the SPIRIT, in all His renovating, sanctifying and comforting influences; and the FATHER, as the avenger of sin and the Father of all mercies, to repentant and believing sinners.”

“The preacher of the Gospel must be wise as to *man-*

*ner* ; therefore, it should be varied. Sometimes he may thunder, at others whisper—sometimes he may use the hammer, fire and sword ; at others, tenderness, persuasion and love—sometimes parables and other illustrations, at others, the plainest, most direct declaration of the truth that words can express ; being always careful to seek out acceptable words, for they mistake who would grovel down to a level with the vulgar, and think the more rough and coarse the language, the more faithful the preacher. ‘Because the preacher was wise, he still taught the people knowledge ; yea, he gave good heed, and sought out, and set in order many proverbs : . . . and that which was written was upright, even words of truth.’ (Eccles. 12 : 9, 10.)

“By preaching in wisdom, I mean that we must bestow pains to attain our object. If an instrument do not accomplish its end, it is useless. It ill becomes an ambassador of God, who bears a message of wrath and mercy from heaven, to seek to amuse the ear, to regale the fancy, or captivate the mind as by a syren song. I would not thus profane this sacred place, delude your souls, and mock my God.”

Mr. Jackson fixed his residence in Havre-de-Grace, which enabled him to give an afternoon service there, when he preached at his country church in the morning ; though it involved a ride of eight miles each way, yet he persevered in doing this, even when the roads were almost impassable in the spring, sometimes occupying from two hours and a half to three hours in its accomplishment. He likewise established weekly lectures in private houses, and, as far as circumstances admitted, entered, simultaneously with his ministry,

upon those plans of parochial and general usefulness, which maintained much the same direction to the end of his life, with only such variations and improvements as the more advanced state of the church, and his own enlarged knowledge and experience, led him to make. They were such as in this day are usually put into operation by the class of laborious clergymen who would give full proof of their ministry.

*Sunday-schools* would, of course, be prominent objects of attention with one who so fully understood their importance to the growth and permanent prosperity of the Church. At Spesutia, he found one already in operation, under the superintendence of a lady, whose indefatigable zeal led her to ride ten miles from her home, every Sunday, for this purpose. In Havre-de-Grace, a flourishing Sunday-school soon grew up under the personal exertions of himself and family. He found none of those organizations existing in Harford Co., which have become in our day, the recognized branches of an enlarged system of Christian benevolence. As soon, therefore, as he was sufficiently established for his influence to be felt, he exerted himself in the formation of a Bible Society for the county. He spared neither time nor pains, in endeavoring to excite the interest and coöperation of orthodox Christians of every name throughout the county, and took many long, fatiguing rides to secure the necessary meetings. After one of these he thus writes to his wife :

“I rode yesterday fifteen miles, through a torrent of rain all the way, to the Rev. Mr. F——’s ; further than that I did not go, as we both concluded it would be per-

fectly useless to proceed to Bel Air; spent a few hours very agreeably with him, and returned home. If fatality were a word admitted into our vocabulary, I might say it does appear to attend these appointments. I am often led to ask, 'Wherefore is it that an overruling Providence throws so many little hindrances in the way of good purposes?' Perhaps it is to try our faith and to test our zeal. Unfortunately, we could not name an early day, when we might meet again, and it remains with me to arrange for the next meeting at the Convention."

His exertions were ultimately crowned with success, however, and the following letter to a friend in Maryland, written at this time, shows how he was on the watch for an opportunity to provoke others to love and good works:

"The establishment of a Bible Society for this county, has lately occupied much of my time. After various efforts, we have at length succeeded in turning another tributary stream into the channel of that noble Institution, which we trust soon to see watering every land, and, as it moves in its mighty course, sweeping away that ignorance and superstition which so powerfully oppress the eight hundred millions who have no Bibles. When in your town, I was sorry to learn that your Society was languishing. Do you not think that, by the united effort of all who love the pure Word, it might be invigorated? We must remember that all Institutions are equally dependent upon human exertion and a Divine blessing; it is vain, therefore, to look for success in any work, unless Christians are found diligently doing their part. I am truly glad to hear that of late, you have been more at unity among yourselves in the Church, for



we know how absolutely essential this is to her prosperity. May you prove yourselves zealous for the Lord of Hosts, not only without, but within her borders. What an opportunity is now open before you to evince your love for her! And surely, we have a Church which merits our love, for I think we are singularly indebted to her great Head, for giving us such a goodly heritage. An *order of Ministers* beyond doubt apostolic—a *creed* clear, sound, and scriptural; sufficiently minute not to omit any important article of faith, and sufficiently broad not to shackle any mind with human dogmas and systems—and a *Liturgy* pure, spiritual, and evangelical; warm enough for the most ardent, temperate enough to check any excess of enthusiasm, and explicit enough for every congregation. These are blessings not lightly to be esteemed, and a Church so organized merits the firm support of all who know how to appreciate her excellencies. It is in your power, now, my dear friend, to support her by your prayers, by your wise moderation, and by choosing one to minister among you who is constrained by the love of Christ, to preach the pure Gospel, and to watch for souls, as one that must give an account. May the great Head of the Church direct you to such an one, and may he go to you ‘in the fullness of the blessing of the Gospel of peace.’”

About this time it pleased God to take to Himself the mother whom he so warmly loved, and thus to extinguish all the hopes he had been fondly cherishing, of seeing her face again in the flesh. On this occasion, he thus wrote to his brother in England:

“I trust we shall always find, my dear brother, that our uniting cord is not to be broken by the lapse of



time, or loss of friends ; these ought rather to strengthen the union, and they will, if, as we hope, the ties of nature between us are sanctified by the bonds of Christian fellowship. This is to me a very severe stroke. My hopes of ever seeing my dear mother again in the flesh, were not very sanguine, though sometimes I could not but flatter myself, that it might possibly one day be my happiness—a happiness that would have been more than doubled by introducing my dear M—— to an acquaintance with one who would have been second to none in her esteem except her own kind parent. But all these sweet hopes are blasted. God in His wisdom has seen fit to deprive me of them ; but, is it not a consolation that one hope remains which can never be frustrated ? I mean that blessed hope of eternal life, which, says one, ‘is an anchor to the soul in all the storms of adversity, and the oil of gladness, swimming above all the waves of affliction.’ There are some vulgar errors, as it appears to me, connected with the subject of death which, I often think, if once removed, might tend much to ameliorate grief for departed Christian friends. Many imagine they are removed to an immense distance from us—but why ? I know no intermediate space between earth and heaven, but a little space of time—no intercepting matter except a few pounds of dust. When I reflect on heaven, I like to bring it very near me—into my very chamber. Where an omnipresent God is, there is heaven ; and if glorified spirits have—as they must have—locality, let us bring them as near to ourselves as possible. Why not *this* as well as any other spot in unbounded space ?

“Persons are too apt to speak of these separations as *forever* ; and yet we know that if those who have gone died in faith, they are now inheriting the promises, and if we live in faith, they are to us infallibly certain.

“The third thing which gives poignancy to death, is that we have no sensible intercourse with the departed ; but, though not *sensible*, it is none the less *real*. May we not think of them as ‘all ministering spirits’ ? And is it not our unspeakable happiness, my brother, to number amongst them, many of our nearest and dearest kindred ? If I am deceived in these ideas, it is a comfortable delusion, of which I trust, I may never be deprived. The very day of our beloved mother’s death, I was preaching from Isaiah 6 : 5. Little did I then think that she was realizing that awfully glorious vision, without the ‘unclean lips’ which made it one of such terror to the prophet.

“I am just returned from our Convention, held this year in Washington. The first day of our meeting, we were honored with an invitation from the President ; on the last day the whole of the clergy were to dine with the British ambassador.\* I left, however, before the Convention closed. Our Church is visibly improving, both in piety and talents ; but in my own portion of it, I grieve to say, I have little favorable to tell—the people come to hear, and that is all. It will please you, however, to know that the schools are going on well, and to see the report which I send you. I am truly glad to receive such good accounts of your schools, and of the old scholars. Remember me kindly to them, especially to those whom you mention, as not forgetting me in their prayers. I value them as the greatest possible kindness they can show me. May the blessings they implore for me return abundantly into their own bosoms !”

It was apparent that Mr. Jackson’s name was becom-

\* Mr. Canning, now Lord Stratford-de-Redcliffe.

ing favorably known among his brethren and throughout the diocese. Already an overture had been made to him from a parish in an important town, when, in the beginning of the year 1823, the Rev. Mr. Walker, then rector of St. Paul's Church, Chestertown, on the Eastern shore of Maryland, received a call to Beaufort, S. C., where his faithful and evangelical labors have since been so eminently blessed. Anxious to leave his interesting flock in charge of a pastor who would not fail to feed them with knowledge and understanding, his mind was directed to Mr. Jackson. His first application met with no encouragement, for the young minister in Harford was perfectly satisfied to cultivate that specific portion of the vineyard which had been allotted to him, nor had he ever thought of seeking greater things for himself. Nevertheless he was a great observer of the "pillar and the cloud," and while glad to rest where it rested, he would not shrink from going forward when it moved. This, however, it is often exceedingly difficult to see, since 'what some call providential openings, are frequently only powerful temptations.' But he looked for guidance in answer to prayer, in the direction of a right judgment, and waited for a clear apprehension of the path of duty, before he ventured on any step. The question of going to Chestertown was not to be so easily set aside; the then rector seemed increasingly convinced that his mind had been directed to the right man for the situation, and a further correspondence took place, in which Mr. Jackson was so urgently entreated to visit them, that he consented to do so. The parishioners manifested their wishes, by raising funds for the purchase

of a parsonage, in case of his acceptance, and he returned home with the conviction that a sphere of usefulness had been opened before him, which it was his duty to accept.

In his absence he wrote :

“So, my beloved wife, you see a remove is not improbable. Let us look well to that unerring Counsellor, who sees the end from the beginning, and knows the most remote consequences of every step we take. Whatever we do, may it be under His direction, and prove for the good of His Church, and the glory of His holy Name. Wherever we labor, may an abundant harvest follow. I am sure you will join me in saying to our God: ‘If Thy presence go not with us, carry us not up hence.’”

Though Bishop Henshaw truly remarked that “Mr. Jackson’s labors were blessed to the invigorating of those declining parishes,” yet nothing satisfied him but clear signs of spiritual life, and, as will be gathered from a sentence in the foregoing letter to his brother, he was permitted to see little fruit in the way of souls being added to the Church. But, in the equally important work of building up her members in their most holy faith—in the increased interest in, and attendance on, her services and other means of grace—and especially in the unfailing promise, “My word shall not return unto me void,” we are justified in the belief, that it accomplished there *“that which He pleased, and prospered in the thing whereto He sent it.”* Mr. Jackson’s warrant was his beloved Master’s command, “Go, preach my Gospel”—his encouragement

was his Master's promise, "Lo, I am with you" — his reward was his Master's approval.

None could feel more deeply than did this servant of God, the strength of the tie which binds a pastor to his flock. He regarded those committed to his charge with an appropriating love and anxiety, which identified their interests with his own. In these parishes, these relations were of a most agreeable kind; mutual confidence and attachment had sprung up, and were daily increasing; it was, therefore, with much trial of feeling, both on the part of the people, and that of the pastor and his wife, that the bond was loosened which had united them for little more than two years and a half, and preparation was made for removal in the spring.

## CHAPTER V.

### MINISTRY IN CHESTERTOWN.

“BUT in his duty prompt at every call,  
He watched and wept, he prayed and felt for all ;  
And, as a bird each fond endearment tries,  
To tempt its new fledged offspring to the skies,  
He tried each art, reprov'd each dull delay,  
Allured to brighter worlds and led the way.”

“THAT I might by all means save some.”—1 COR. 9 : 22.

“THE rectorship of St. Paul's, Chestertown,” says the sketch from which we have repeatedly quoted, “had been filled by a succession of able men, such as Smith, Kewley, Wilmer, and Turner. But Mr. Jackson was rapidly growing in intellectual power and professional ability. With a steady zeal which no discouragements could abate, and a patient industry which knew no relaxation, he devoted himself to the various duties of his high calling. His sound and well-balanced mind commanded the respect of the most intelligent, and his humble, unostentatious piety, the reverence of the most thoughtless ; while his benevolent activity as a pastor, and his attractive powers as a preacher, increased the number of his flock, so that, under his ministrations, the parish acquired a degree of prosperity, higher probably than it had ever reached under the most distinguished of his predeces-

sors. His parochial connection in Chestertown was one of the most agreeable that can be conceived. He often spoke of it with warm gratitude; and many who now enjoy the permanent fruits, which, by God's blessing, resulted from it, cherish his memory with fond affection."

The above extract will convey a general idea of Mr. Jackson's ministrations for four years and a half, in the pleasant field on which he was now about to enter; and the few details which we are able to furnish may serve to give some filling up to the outline. His new position was singularly adapted to his tastes and feelings—a small town of about twelve hundred inhabitants, not split, as is often unhappily the case, into many sects, but divided, as to their religious associations, between the Episcopal church and the Methodists; distinguished for the hospitality and courteous interchange of the amenities of life, which have long given a pre-eminence to the social intercourse of the Eastern shore. The flock, of which he was the recognized spiritual head, possessed intelligence, refinement, a warm attachment to their church—in short, every qualification to render their connection a most agreeable one; so that he could, with deep thankfulness, appropriate the language of the Psalmist: "The lines are fallen to me in pleasant places; yea, I have a goodly heritage. With the exception of a few families in the country, whom it was ever a pleasant relaxation to visit, he lived so directly in the midst of his people, that a few moments could at any time bring him to their doors, and a union more than ordinarily close and endearing was formed between them.



A faithful, earnest ministry had preceded Mr. Jackson's in Chestertown; and the female Sunday-school which he found there, had been well organized, well taught, and well sustained—in that department all that was needed was a “patient continuance in well doing.” The parents were fellow-workers at home with their pastor and teachers at school, faithfully seconding all their efforts for training their children for God. It is to their attention to this manifest duty, unhappily too rarely exercised, that the special excellence of the Chestertown Sunday-school is to be attributed; and it led Mr. Jackson often to hold it up as a model for imitation to his other Sunday-schools, which, in point of size, were as ten to one. How did it gladden his eyes, when he returned to visit them in after years, to behold those whom he had known as children in this school, and who had never left it until they became teachers, engaged in sowing the good seed which had then taken root in the graciously prepared soil of their own hearts; and how has it swelled his song of praise in heaven, to find flourishing there, some of the choicest of these “plants of his hand and children of his care.”

Mr. Jackson was not one to rest satisfied, until he had brought forth from the ample “reservoir of means,” sufficient to reach every class. A Sunday-school for boys, and catechising “openly in the church” of all the children of the congregation, had his first attention—then a weekly lecture—a Bible class for ladies—a parish library—and a Sunday-school in the afternoon for the colored people. And—as he was most anxious to build up his people as a living church to the Lord, and knew that it was only

by watering others they might hope to be watered themselves—a Missionary Society in the congregation, and a Bible and a Colonization Society for the county, were established and maintained chiefly through his persevering energy. Having enlarged conceptions himself of Christian duty and privilege in this respect, he was most anxious to impress them upon his people. He regarded their zeal and their efforts for the promotion of Christ's cause in the world, as a pulse by which to judge of the spiritual vitality of the congregation; he therefore anxiously watched for, and cultivated, the spirit of Christian benevolence in every form.

Mrs. Jackson's health rendering a visit to the North necessary for her at this time, a few extracts from his letters may serve further to show how intent he was, at all times, upon his Master's business.

“Yesterday I organized the male Sunday-school entirely alone. In the afternoon was assisted by —— and ——. Mr. E. and myself had previously waited on many of the poor families. So far from objecting to send their children, as was anticipated, they generally appeared to be highly delighted. We commenced with twenty-four, and I trust it will be the beginning of a good work among them. Some of them are fine boys, and appear to be pleased with the idea of coming to school. My first object was to impress upon their minds the things which they were chiefly to learn, the importance of those things, and how much their present and eternal happiness depended upon them. I preached yesterday on the Nicolaitan heresy. The use I made of the subject was to inquire into the Nicolaitanism of the present day, which I endeavored to show, consisted in holding the

fundamental doctrines of the Gospel indeed, but holding them in unrighteousness, or in undue conformity to this present evil world. I aimed to convince my hearers that 'religion never was designed to make their pleasures less,' yet I imagine some of them think their preacher drew the cords rather too tight in his denunciations of balls and dancing-parties, all irritating games, the demoralizing stage, and the pestiferous novel. In the evening my text was, Num. 32 : 27 : 'Be sure your sin will find you out.' It was intended as a sequel to the morning's discourse, and I have seldom preached to a more attentive congregation, and seldom felt more earnest, or my own heart more enlarged. I hope good was done, but if my labors are blessed, it does not appear that I am to have the privilege of knowing it. Well, so that souls be benefited, and the Master's work faithfully done, I am content to wait till eternity shall disclose the results."

*June 25th, 1823.*—"Last Sunday attended Sunday-school; found myself again the only teacher—twenty-seven scholars."

The gentlemen of his congregation, who were among the first members of the judiciary and the bar in the State, did not leave their pastor always to work alone, but at times their absence was unavoidable; and it will be seen how ready he was to stand at his post, counting nothing a trouble which was connected with his great work.

In another letter he says:

"All plans with regard to travelling I leave entirely with yourselves, with only one proviso, that no plans be laid for us to part again. Perhaps, however, you will wish me to be a little more explicit. I should like to

keep three objects in view, health, economy, usefulness. What preaching have they at the two places you name? Where there is the least and the best opportunity of doing good, there I would desire to go; but if they are equal in this respect, I should prefer Long Island. I hate deism. I love bathing."

He was not one of those of whom good George Herbert says:

"Our better mind  
Is as a Sunday's garment, then put on  
When we have naught to do; but at our work  
We wear a worse for thrift."

Neither was it a garment put on as a badge of office for special occasions, but it was interwoven with his temper, constitution and life—the mainspring of his thoughts, words and deeds at all times. Whether with friends at his own fireside, or in those pleasant family circles so frequently gathered together in Chestertown, and with which it was their habit to identify the pastor and his wife, the social hours thus hallowed, passed in the enjoyment of intercourse as pure and genial, perhaps, as can be found on earth.

A few reminiscences kindly furnished by members of this flock will, however, exhibit him in his pastoral and social relations more clearly than can otherwise be done. Among the seals to his ministry there, was one who was raised up as a fair and fragrant flower to bloom for its appointed time on earth in the beauty of holiness, and is now, as we believe, displaying its colors and diffusing its odors in the paradise of God. She was one in whom her pastor "looked," as he expressed it, "to have joy in the day of the Lord," and

she was no doubt among the blessed ones who welcomed him to the immediate presence of the Saviour whom he had taught her to love and to serve.

From a manuscript memoir of her prepared by her husband, Dr. P. Wroth, for her children, we are permitted to quote the following specimen of Mr. Jackson's pastoral visits :

“It was the custom of the Rev. Mr. Jackson to visit each family in his charge once a month. There were a few, however, who enjoyed his company, together with that of his wife, much more frequently. Among these was the family of Mrs. Hayward,\* and every week one evening was spent in her house. Religious conversation constituted the entertainment on these occasions. Truly was it refreshing to those who were ‘hungering and thirsting after righteousness,’ to see and hear these kindred spirits holding sweet communion together, and encouraging each other to ‘press forward toward the mark for the prize of their high calling.’

“This favored family were in the habit of referring all questions of difficult solution, all discrepancies of opinion with regard to the meaning of passages of Scripture, all points respecting doctrine and duty to their pastor ; and that the various subjects might be fairly and fully laid before him, they kept a reticule hanging in a convenient place, and these questions were reduced to writing and deposited in it. On entering the parlor Mr. Jackson almost always said : ‘Well, Margaret, what good things have you prepared for us this evening?’ or ‘What cases of conscience have you to propose now?’ Thus ‘they who loved the Lord spake often one to another,

\* This admirable lady was the aunt of Mrs. Wroth, with whom she resided previous to her marriage.

and the Lord hearkened and heard it; and a book of remembrance was written before Him, for them that fear the Lord and thought on his name.'

"Now theirs was converse, such as it behoves  
Man to maintain, and such as God approves;  
Christ and his character their only scope,  
Their object, and their subject, and their hope.  
Thus, souls that carry on a blest exchange  
Of joys they meet with in their heavenly range,  
And, with a fearless confidence, make known  
The sorrows sympathy esteems its own,  
Daily derive increasing light and force  
From such communion in their pleasant course,  
Feel less the journey's roughness and its length,  
Meet their opposers with united strength,  
And, one in heart, in interest and design,  
Gird up each other to the race divine."

We venture to turn aside still further the veil which has hitherto concealed this lovely Christian from public view, for the purpose of showing the value of the too much neglected duty of catechising, which Mr. Jackson always considered highly important, practised himself, and urged upon others.

"It is worthy of being particularly remembered, that the first serious impressions she ever experienced were made at an early period of her life, while standing with other children around the chancel of the church in Easton *repeating the Catechism*. These impressions, though almost entirely effaced by mingling with the young and the gay, were never entirely forgotten. She consequently considered the Catechism as one of the means under God of bringing her to a knowledge of the truth, and it is no wonder if in her maturer



years, when she was more capable of understanding and appreciating it, she should feel the importance of teaching it to her children."

The same pen furnishes some additional illustrations of Mr. Jackson's course in Chestertown :

"Mr. Jackson's usefulness as a minister of the Gospel was not confined to the pulpit. His pastoral care extended to the whole congregation and to the families belonging to his Sunday-school, many of whom were Methodists. His ever-watchful eye always discovered if any were absent from the stated services of the Lord's day, and Monday-visits were sure to be paid them. These visits were always well received, as none ever doubted the kind, pastoral feeling which prompted them. They were frequently closed by reading a judiciously selected portion of Scripture and prayer.

"With ministers of other denominations he held the most amicable relations, and acknowledged them Christian brethren. He was not unfrequently called on in their absence to minister to members of their flocks. One instance is well remembered by the writer. A gentleman, for many years in full communion with the Methodist church, was dangerously ill, and wishing in his near view of death to confer with his spiritual adviser, sent for the minister on the circuit. Circumstances preventing his attendance, the patient authorized his physician to ask the favor of Mr. Jackson. The weather was still cold and rain fell in torrents, but it did not rain hard enough to keep him from the discharge of a Christian duty. He went and repeated his visits every day, though the rain continued, and he spent the night preceding his death in the chamber of the dying Christian. All were edified



and comforted by his ministrations, and a few hours before his death, the patient requested his brother to invite Mr. Jackson to perform the funeral ceremonies. Thus he enlisted the kind feelings and won the hearts of all with whom he held intercourse."

A dear female friend thus gives her recollections of the beloved pastor whose memory, after the lapse of thirty years, is still fondly cherished:

"Deeply did I mourn at the time that I could not enjoy more of that society, of the elevating nature of which I became sensible after our dear pastor had sojourned among us only for a short time. Well do I remember the difficulty with which I tore myself away from the parsonage, when I had contrived to spend a few hours there. And now, after the lapse of years, when I ask myself how it was that he acquired such power over me, as he did over every unprejudiced mind with which he was brought in contact, the simple answer is, because I believed him to be more truly and sincerely a man of God than any one I had ever known. In or out of the pulpit his heart was unmistakably in the work of winning souls to Christ, and while his cheerful and sympathetic manner gained him ready access to the hearts of his people, none could withstand the conviction that he was himself profoundly influenced by the great truths he was so indefatigable in promulgating.

"There was no effort with him in bringing up sacred subjects; they came up in the most natural manner, as the spontaneous expression of a heart filled with love to God, and an intense desire to win others to share in the blessings of that grace, of which it was evident he had himself so largely partaken. Years have passed since

then, but I can see him now, his eye kindling with holy earnestness as he would take advantage of a turn in the conversation forcibly to illustrate some important truth. I remember being present on one occasion when the eighth verse of the second chapter of Ephesians was discussed, and it was urged by some, that there seemed to be a contradiction between the text, and others in the Scriptures where man's free agency was asserted. Mr. Jackson turned to a young plant, and asked the individual he was addressing, whether he possessed any creative power by which he could produce such a one, or make it grow after it was produced. The answer was in the negative. He then asked whether he did not possess the power to cut it down, or otherwise destroy it, and to this question the reply was of course in the affirmative. 'So it is,' he said, 'with the Spirit in man's heart; you can quench it, but you can not put it there.'

"One day, in talking to me about indulging in some worldly amusement, of the impropriety of which I could not then be fully convinced, he gave me a rule which struck me at the time, and by which I have endeavored to live ever since. 'Well, E——,' he said, in his peculiarly emphatic and impressive manner, 'there is a rule which, if you will adopt, I think you will never be much at a loss how to act in any doubtful case. If there be an uncertain side and a certain one—that is, if harm *can* come by pursuing one course, and harm can *not* come by pursuing the other—always take the safe one.'

"There was one most important branch of ministerial duty in which he certainly far exceeded any one with whom I ever met, except it may be Dr. Tyng, and that was in his ability to interest and impress children.

"As an instance I will give you an occurrence which took place in our own family. On one occasion he ad-

dressed the children of the congregation on the subject of missions, telling them that he wished them to do something, by an act of self-denial or effort of their own, for the heathen children. My dear sister K——, then a child of eight or ten years of age, was present, and returned home deeply impressed, considering what she could do. All the little articles she possessed, had either been the gift of friends or were of too trifling value to offer. While we were talking over the matter, a servant entered with a basket of stockings to be darned. K—— earnestly exclaimed: ‘O sister! let me darn them, you can pay me, and then I shall have something to give to the missionary society.’ It was an undertaking of some magnitude, for the family was large at that time, and I feared that her resolution would not hold out; but I closed with her offer, and from that time until she was grown up and the family separated, it was a regular thing, as soon as breakfast was over on Saturday morning, for her to sit down to the performance of her self-imposed task, which she did in the most beautiful manner, while she as regularly paid the money to the missionary society. I often felt sorry, after she had been all the week engaged at school and in her studies, to see her sit nearly the whole day over this work, and that, too, when her young companions would be calling and urging her to walk or indulge in some other recreation with them; and I often used to say, ‘Do go, K——, and I will finish your work;’ but she persisted that the stockings must be darned before she would engage in any thing else.”

The writer will pardon the liberty we have taken in giving in detail this interesting account of youthful self-denial. We are unwilling to withhold so beautiful an exemplification of the spontaneous actings of

love and zeal in the heart of a child, which, accompanied as it was by remarkable "patient continuance in well-doing," is more touching than a far greater thing accomplished by the mature Christian. Moreover, this was not an isolated case in that Sunday-school. Many produced similar self-denying first-fruits; an earnest, we hope, of large harvests of Christian beneficence, from the seed of love to God and man sown in their young hearts by their diligent minister, and watered by the dews of heavenly grace. He felt and he taught, that, if any man will be Christ's disciple, he must *deny himself* and follow Him; and that it is the giving for God's glory of that which costs us something, that is evidence of true love for Him. He likewise felt and taught, that "the smallest pin driven into His tabernacle, or the badger's skin for its covering, is accepted of God from those who can contribute no more." Such teachings, combined, as in this case, with meetings for giving missionary intelligence, and prayer to the Lord of the harvest to send forth more laborers, will surely be blessed. If they were faithfully put forth in all the smaller as well as larger parishes of our land, there would be such a kindling of missionary zeal throughout its length and breadth, as would raise up a large supply of missionary candidates, and cause to flow into the treasury of our various missionary societies, an abundance of the silver and the gold which our gracious Lord condescends to employ in making "His way known upon earth, his saving health among all nations."

It was Mr. Jackson's happiness to witness no small measure of these desired results in the case of one, into

whose heart his instructions had sunk, and who, a few years later, was led to quit the luxurious ease of her home, a circle of attached kindred and friends, and the attractive elegancies of polished life, to accompany, in a self-denying and rugged warfare, that devoted servant of God, who, as Bishop of our Church in Africa, has so long been spared to hold forth the lamp of life to a "people that sit in darkness."

Critical and formidable as was this position for one of her refined habits and education to fill, yet the grace which had made her "faithful in a few things" in the beginning of her Christian course, enabled her, with a diligence, fidelity, and cheerfulness rarely equalled, to be "ruler over many things," when this honor was put upon her. It was her distinction to be permitted to live in her "dear Cavalla home," as she was wont to call it, and to labor for the surrounding heathen during a period of over twenty years—longer than any other lady connected with that mission—and long will she be remembered in the Church at home and in Africa "by what she has done."

In a letter written after his death, Mrs. Payne thus speaks of her former pastor :

"I have indeed felt myself one of the bereaved, for he who is 'not lost but gone before,' was not only dear to me as an affectionate, revered friend, but doubly so as my spiritual father, to whose instrumentality I owe all my hopes of happiness both in time and in eternity. Though I had little expectation that we should ever meet again in the flesh, it was delightful to me to feel that we were united in spirit, and to know that his child in the Gospel was often remembered at the mercy-seat, which he so loved to approach."

No longer is prayer needed for her, but she no doubt has now a place in that pastor's praises. A few years since she was called to realize in heaven, as we trust, the promises of Christ to those who have forsaken relatives and lands for His sake and the Gospel's.

Imbued with Christian zeal and wide-hearted love as was the subject of these pages, he could not fail to give a tone to those who were brought into immediate contact with him; and all who were under his roof were made companions and sharers in his works of love. The parsonage was rarely without juvenile inmates from among their family connections. One of these was the beloved nephew, afterwards the Rev. William M. Jackson, already alluded to in these pages, who was then attending Washington College, and whose heart the Lord opened at this time to receive the Word, which, in after years, sounded out from his lips with no uncertain utterance. Here he began his "essays to do good" after the example before him. He taught in the Sunday-schools, and many were his devices by pictures, magic-lanterns, and other contrivances, to interest and gain the attention of the colored people, that he might win them to better things. This was the "grace in the blade," which afterwards matured to the "full corn in the ear."

The writer will be pardoned for pausing here to shed the tributary tear over his early and sad yet heroic death.\* And surely these pages can be no unfitting place to bear a feeble testimony to the rare ex-

\* See page 6. Also his *Memoir* and *Sprague's Episcopal Pulpit*, page 704.



cellence of one who was so very dear to their subject, and so well beloved by all who knew him. With a heart which was the fountain of benevolence, and a nature in an eminent degree amiable and lovable, refined and elevated by Divine grace, "his whole character," says his biographer, "was moulded after the image of his Lord;" and being a faithful preacher of righteousness, he testified nobly to the truth as it is in Jesus, and the "sublimity of a life early and entirely consecrated to the glory of God."

His love and reverence for his uncle are on record in the sketch which he appended to his published sermons and "Remains." Lovely and pleasant were they in their lives, "perfectly joined together in the same mind and in the same judgment."

It was the same constraining love of Christ which kept both of them at their posts in the midst of a fearful "pestilence which walked in darkness, and a destruction which wasted at noon-day," and which led this beloved nephew to write under the most appalling circumstances:

"Had there been a lingering doubt upon my mind respecting the question of duty, whether the minister of Christ should fly from the pestilence or remain at his post, it must have been dissipated by the experience of the past forty or fifty days. Shall the pastor abandon his flock, or any portion of it, in the time of their fiery trial? Shall the minister of Christ, professing to stand in Christ's stead, desert those for whom Christ died, and to whom He has said: 'I will never leave thee, nor forsake thee'? Shall Christ have no representative among men in their time of peril? Shall He who spake to the dying thief



upon the cross have none to whisper, in His name, to the living and the dying words of pardon, and peace, and hope, and salvation?"

"Tranquil amidst alarms" he stood between the living and the dead, tenderly whispering his Master's gracious words; and when this work was done, and the pestilence seemed to have spent itself—just as we thought he had been borne safely through, and were rejoicing in his being spared to us—his Master, unwilling to withhold from him his reward, sent for him to receive the martyr's crown, and swell the jubilant song of the noble army. There he is again united with many of his own family in praising the grace they were wont to preach, and in casting their crowns down at His feet who sitteth upon the Throne.

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It was a grief of heart to Mr. Jackson when the poor did not form a considerable portion of his congregation, that he might have the privilege of following his Master's footsteps in preaching the Gospel to them. In Chestertown, while he sought them out, visited them, and, whenever he could, rejoiced to "do them good," yet the number who attended his church was very small; the greater portion of those among them, who frequented the worship of God, being attached to the Methodists. It was, therefore, with peculiar pleasure, that he held frequent services for the servants and colored people generally. A Sunday-school was established for them, as already mentioned; he encouraged and assisted them in obtaining a house of worship of

their own, in which he was always invited to preach when he visited Chestertown. They knew he was their friend, and that "he loved their nation." The aptness at illustration, which attracted the young, peculiarly qualified him for usefulness among this simple class.

Such were some of the fruits of the doctrines of grace which he believed in so cordially, and enforced so zealously. They formed the mould into which his judgment and affections were cast, producing their natural results of "love, joy, peace, long-suffering, gentleness, goodness, faith." His own words best describe the mainspring of all his actions. "It is faith which gives an impulse to the whole machinery of the soul—devotion winds it up and keeps it in continual motion. It is as impossible for the soul to remain strong in faith, and active in obedience, without constant communion with God, the fountain of all grace, as it is for a clock to perform its revolutions without being regularly wound up."

His own soul was kept thus "wound up," so that it was his joy to abound in the work of the Lord. "In him," as was said of another, "the freshness of innocent wit and the sunshine of uniform cheerfulness, formed a pleasing contrast with the more sombre shade of his native gravity." He was often heard to say, "Who should be cheerful if not the Christian? His pleasures are from heaven, and his cares are with God."

"Can hopes of heaven, bright prospects of an hour,  
That come to waft us out of sorrow's power,  
Obscure or quench a faculty that finds  
Its happiest soil in the serenest minds?"

. . . . .

“He, when occasion justified its use,  
Had wit as bright, as ready to produce ;  
Yet above all his luxury supreme,  
And his chief glory was the Gospel theme ;  
Ambitious not to shine or to excel,  
But to treat justly what he loved so well.”

Holiness and happiness were in his view interchangeable terms. He thus speaks of the union between the glory of God and the happiness of man : “These two objects are blended together by the Hand that united soul and body in one man, light and heat in one sun, holiness and happiness in one heaven ; and what God has thus joined together, man can not put asunder.”

Thus encouragingly blessed in his labors, so that his parish was considered in a state of more than usual prosperity—enjoying the most agreeable pastoral and social connection with his flock, and the most friendly relations with others ; happy in the sacred delight of his home ; and the living work of the Holy Ghost within him, exhibiting itself in the peace in believing which Christ bequeathed to His disciples—for more than four years, the course of his ministerial life flowed smoothly on, in the diligent labors in which his soul delighted. Nor in his own parish alone was his influence felt ; it was steadily increasing throughout the diocese. Young as he was in the ministry, he was repeatedly elected a member of the standing committee, and on one occasion he was the only clergyman who obtained a unanimous vote of the Convention for that office. This fact is mentioned, not to convey the impression that he was the most popular man in the diocese, for the position of his parish was

no doubt a prominent reason; nevertheless, it was fairly attributable, in large measure, to the confidence felt in his consistency, integrity and moderation, at a time that party spirit was unhappily running high. Though all did not agree with him, they all understood him.

It was during his residence in Chestertown, that Mr. Jackson had the gratification to welcome to the ministry of the Protestant Episcopal Church, his two elder brothers, to whom he had long been united by the strong ties of grace as well as of nature. His letters at the time show his strong emotion, when his brother Edward first communicated his determination to break through the fetters of worldly business, and devote himself to this holy calling; and the sympathy and interest with which he watched the operation of the minds of both during this period, and marked their course, were followed by corresponding joy and gratitude when the consummation was reached.

While Mr. Jackson found his ideas of all that constitute a happy home and pleasant parish, as fully met in Chestertown as could be expected in this world, it had become but too evident that his constitution was not adapted to the climate. Year after year, the hope was indulged, that by prudence, and by leaving for a few weeks in the summer, he might gradually become acclimated; but year after year the disease of the country returned upon him. It came so insidiously that he could not bring himself to believe, as he looked around, that disease could be near; for no where could be found brighter suns, a more apparently pure air,

more smiling plenty or happier homes. He would not rashly set climate at defiance, yet his parish and its duties were so dear to him that he could not bear to leave them, and when he did so, he always returned as soon as the narrowest limits of prudence would permit, and it generally proved too soon.

His friends all felt that his constitution was too delicate to resist such repeated attacks; and when, at the very time that they were urging upon him the importance of removing before another summer, a call came unsought from St. Paul's Church, Alexandria, he became convinced that the good Shepherd no longer intended him to lead the flock he loved so well, but had "other sheep" for him to tend "which were not of that fold."

May it be found in the last day, when He shall come to separate the sheep from the goats, that many had entered in by the true door, who shall partake, with their former pastor, of the ever-satisfying, everlasting fruition of that blessed fold where "no foe can enter, and whence no friend departs!"

It was by a terrible wrench that the tie was severed which had attained an unusual strength for so short a period, and with many prayers and bitter tears, commending them to the word of God and to His grace, the parting word was said.

That the grief and attachment were mutual, was evinced in many touching ways, but it is unnecessary here to give extracts from the numerous letters expressive of these feelings. The record is on high; and now, beyond their treasured memory, which must

always be grateful to survivors, they can only be valued in proportion to their bearing on eternity. A reciprocity of intercourse with some of these friends ended only with life, and to its last hours these years of his ministry held their place among its sunny memories.

## CHAPTER VI.

### MINISTRY IN ALEXANDRIA.

“So it is with true Christian hearts ;  
Their mutual share in Jesus’ blood  
An everlasting bond imparts  
Of holiest brotherhood.”

“HOLDING forth the word of life.”—PHIL. 2 : 15, 16.

“WHEN once a character for sincerity, simplicity, consistency, and boldness in the Gospel is established, influence is readily acquired ;” and we may learn from the example before us that the surest road to enduring reputation is, with simplicity of intention and simplicity of dependence, to lose self in the endeavor to save souls and exalt the Saviour. “How rapidly Mr. Jackson grew in the ministry,” says Bishop Smith, “may be inferred from the fact, that he had been in it only seven years when he became the choice of one of the most important parishes in Virginia, on the removal to the presidency of William and Mary College of her perhaps most distinguished presbyter, the Rev. Dr. Wilmer, who, for so many years, was President of the House of Clerical and Lay Deputies of the General Convention.” “In this new position,” says



Bishop Henshaw, "he soon won the affection and confidence of his large congregation, became highly popular as a preacher, and his assiduous labors as a parish minister were crowned with eminent usefulness and success, and it may truly be said his praise was in all the churches of Virginia."

Severe as was the trial of separation from his late flock, it did not prevent him from throwing his whole heart and soul into the duties which now opened before him; and it was not in his nature not to reciprocate the cordiality of a people who gave him so warm a welcome. A few months after his removal, in writing to a friend in Chestertown, he says:

"Your letter gave me pleasure, both as a mark of your kind remembrance, and as a testimony that my poor labors have not been altogether in vain. I rejoice in the persuasion that there are those in Chestertown who are now my hope and joy, and will be found my crown of rejoicing at the coming of our Lord Jesus. Oh! that the number were manifold! But perhaps the seed is sown in many hearts, which, watered by Divine grace, may spring up and yield an abundant harvest at a future day. God is my record how greatly I long after you all, and how often my thoughts are drawn towards you when on my knees before Him. We have a kind people here, and I have no doubt we shall have reason to love them; but new friends are not like old and tried ones. We sometimes wonder whether there has been any disposition amongst you to censure us for leaving. If there has, I only wish our hearts could be laid open, and the conflict we have endured fully known, and I am sure our vindication would be complete. I trust events will prove that we were under the direction of the great Head of the

Church, and that, under His governance, 'all things will fall out unto the furtherance of the Gospel' both here and with you.

"It was always my fear that the dear people in Chertertown did not make the interests of religion among them sufficiently a matter of earnest prayer; perhaps recent events may lead them to pray more fervently, and if they do, and will aim to become more spiritually-minded, and to speak often one to another on divine subjects, a brighter day will no doubt dawn upon them."

Independently of the deep interest which, in the breast of every faithful minister of the Gospel, is attached to the work of laboring for the souls for whom Christ died, there was much to commend to Mr. Jackson the new field upon which he had entered. As has been already remarked, the church in which he was now to minister was the one in which, seven years before, he had been invested with his commission; and the people received with open arms the pastor of their unanimous choice.

The church of Virginia had but recently arisen from her ashes, and had begun to stand forth in the attitude which she has ever since maintained, as an embodiment of the evangelical spirit of our Church, cherishing brotherly kindness and charity for all, of whatever name, who look by faith to the same Saviour. With this spirit Mr. Jackson had the most cordial sympathy, and he rejoiced to find himself in a diocese and amid a circle of clerical brethren entirely after his own heart. This circle embraced the Professors of the Theological Seminary, the clergymen of Washington, Georgetown, and the sister church in

Alexandria. Being of "one accord and one mind," they consulted and coöperated together for the interests of Christ's kingdom, and their intercourse was as fraternal and happy as it was intimate.

Of these brethren, one was especially beloved, the Rev. Sutherland Douglas, recently ordained by Bishop Griswold, who pronounced him one of the most promising young men for talents and piety he had ever admitted to the ministry. He settled at that time in Georgetown in charge of his first parish, and, after a short residence, removed to the North, where his health failed, and he was soon compelled to seek its restoration in a visit to Europe. Believing the end in a measure gained, he went to London on his return to the United States, where he was suddenly called to the better home his Saviour had prepared for him above.

When in England, Mr. Jackson had the melancholy pleasure of visiting his quiet resting-place in the family vault at Islington, and of learning the deep interest with which the beloved vicar was wont to refer to him.\* In a letter to his brother, Mr. Jackson writes:

"I can not tell you the comfort it gave us to learn that Daniel Wilson was with our much loved friend, the

\* Since the above was written, the following interesting incident has appeared in the *Life of the Rev. Daniel Wilson, D.D., Bishop of Calcutta*:

"A young American clergyman, named Douglas, had arrived in London, quite alone, in search of health. Being seized with sudden and serious illness whilst sojourning there, he was asked whether he would wish to see a clergyman. He at once named Mr. Daniel Wilson. A

Rev. Sutherland Douglas, of whose death you are already aware, and that he showed him so much kindness. Mr. Douglas was, of all our brethren here, the most beloved ; and we were full of delightful anticipations of meeting him in England in May, but God had better things in reserve for him.”

When his sun thus went down ere yet it had reached mid-day, a pure and beautiful light passed from the Church on earth.

message was accordingly dispatched to Mr. Wilson, and found him at Mr. Fowell Buxton's. After communicating with the messenger, he returned to the company and related the circumstances of the case. At his request all knelt down, and prayed that the intercourse about to take place with this unknown and dying man might be blessed of God. The first interview, which was satisfactory, was followed by several others, and then Mr. Douglas died. Being a stranger in a strange land, and having no certain burial-place, Mr. Wilson, who had taken deep interest in the case, opened his own vault and buried him with his own family. Some months passed on, and the circumstance was fading from memory, when, at a large gathering of English clergyman, the Rev. Mr. Nettleton, an American, was requested to describe the revivals of religion then taking place in his native land. He illustrated his remarks by the case of Mr. Douglas, a young clergyman, whose first religious impressions had been made at one of these revivals. He mourned over him as one lost, and told how he had come to Europe, had arrived in London, was improving in health, and anticipating a return to America and extended usefulness. . . . ‘I have been,’ said Mr. Nettleton, ‘from one end of this great city to the other. I have inquired of many if they had ever met him, but the name of Sutherland Douglas was unknown to all. Can any here tell me any thing respecting him?’ Mr. Wilson was one of the clergy present, and he at once stepped forward, and, in a voice broken with deep emotion, said: ‘My dear sir, I can tell you all about him. I attended on his dying hours, and he now is buried in my family vault.’ The whole assembly melted into tears at the affecting narrative and striking coincidence.” (See p. 121.)

Alexandria, from its locality, and from its being the seat of the Theological Seminary of Virginia, was at all times a centre of attraction to many of the sons of the Church ; and, particularly at the examinations, drew them together in considerable numbers, not only from that and the adjoining diocese of Maryland, but often from a distance. With Mr. Jackson's cordial love for the brethren, it may well be imagined, that to him this privileged intercourse would be peculiarly delightful. His family circle was often favored with visits from that noble pioneer of Episcopacy in the West — the energetic and venerable Bishop Chase — during the winter that he was in Washington, making his application to Congress for a grant of land to Kenyon College. Often till past midnight did this interesting man wile away the hours with his charming "reminiscences," in which he so remarkably kept before his own mind, and delighted to set before others, the divine agency in watching over and directing his steps.

Of all the various plans of Christian beneficence, none lay nearer the heart of the subject of our memoir, than those which had for their object the training of young men for the ministry. His own experience tended to direct the warm sympathies of his nature into this channel. His zeal, however, was so actuated by common-sense, that he was fully alive to the difficulties which surrounded, and the vast circumspection necessary for, the wise administration of this branch of charity ; yet, when properly guarded by the exercise of an enlightened judgment, he could conceive no higher privilege for the Christian almo-

ner, than to lend a helping hand to a young man in whose heart the Lord had implanted a desire to preach His Gospel. It is emphatically the casting of seed which brings forth a hundred-fold, reproducing itself, and multiplying from generation to generation.

The "Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church," had already had his support and interest; but that school of the prophets, with which this Society has so long harmoniously and efficiently coöperated, was then in its infancy. "Virginia is entitled to the credit of taking the lead in the cause of theological education in the Episcopal Church in the United States."\* In 1815, this subject first engaged the serious attention of the Convention of that diocese, when it was determined to place a Theological Professor at Williamsburgh. The Rev. Reuel Keith was selected to make the first experiment, and in 1820, as a preliminary step, accepted the Professorship of Humanity and History, in the College of William and Mary, with a view to take under his charge, such candidates for Holy Orders as might wish to avail themselves of its advantages. In 1823, he removed to Alexandria, to form, with the assistance of the Rev. Drs. Wilmer and Norris, the nucleus of a Theological Seminary, to which his profound scholarship and deep piety rendered him for many years an eminent blessing.

In 1827, the year Mr. Jackson went to Alexandria,

\* See *Life of the Rt. Rev. R. C. Moore*, by the Rev. J. P. K. Henshaw, D.D., p. 166; to which, as also to the Rt. Rev. Bishop Meade's *Old Churches and Families in Virginia*, the reader is referred for these facts and other particulars.



the present beautiful site was purchased. It is an eminence, commanding a fine view of the three cities, Alexandria, Washington, and Georgetown, "of hill, and valley, and resplendent river," altogether forming a landscape of extraordinary beauty. On this picturesque spot, he saw the foundation laid of the first modest building of the Theological Seminary of Virginia. He watched its progress, and the addition of its professors' houses with the most lively interest, and saw the topstone brought off with grateful joy, and in full faith that it would become, what he lived partially, and we more fully, to behold it, the hope of a large portion of the American Church, and a blessing to the world.

When this building was completed, a proposal was made, under his sanction, to the ladies of the larger parishes throughout the diocese, that each one should engage to furnish a room. This suggestion met with a hearty response from the daughters of the Church, including, as a matter of course, those of St. Paul's, and the work was thus easily accomplished. Ever since that "day of small things," has this Institution gone on increasing in influence and usefulness. Like His Church of old, God "prepared room for it, and did cause it to take deep root, and it has filled the land." Its alumni, to the number of between three and four hundred are found in every State, preaching the unsearchable riches of Christ; and from the Education Society, young men from all parts of the Union, and nearly one tenth of the ministers of the Protestant Episcopal Church, have derived aid in the acquirement of their theological training. Nor this land



alone. By the sons of this Seminary, have the leaves for the healing of the nations been borne to Greece, to Africa, to China, and their efficacy experienced by many from among the corrupted Church of the former, and the debased idolatry of the latter.. Both the Bishops, and nearly all the foreign missionaries of our Church, have been trained for their work within these walls.

As manager of the Education Society, and, for a time, Professor of Pastoral Theology in this Seminary, Mr. Jackson cheerfully bestowed his own time and substance, and, in the whole course of his ministry, lost no opportunity for enlisting those over whom God gave him influence, in the same important work. An extract or two, from among many others, will furnish a specimen of his efforts and success in this direction :

*To an absent Parishioner.*

“I THANK you for authorizing me to name you as a subscriber to our Seminary Library, and I rejoice to see that you are disposed to make your liberality abound. Depend upon it, giving brings with it its own reward. There is a pleasure in aiding those objects which have reference to the best, the highest interests of man, that profligates never found in their extravagance. I am much pleased likewise, with the suggestion you make to afford assistance to some young man, in his preparation for the ministry. The expense would be from seventy-five to a hundred dollars per annum. The plan of the Education Society, is to furnish only the board of its beneficiaries. When you have made up your mind, I shall be most happy to assist you in making a suitable selection, for I am persuaded there is no

better way of serving the cause of Christ. God has enabled me to train one young man for the work of the ministry, and I assure you it is no little satisfaction to me to hear that he is laboring acceptably in the Church; and, if he should, as I trust he will, be instrumental in carrying souls to glory, how will the reward be increased. How much satisfaction must Henry Thornton have had in educating such a man as Buchanan! If we consult either the experience of Christians, or the records of God's word, I think we shall find that the consolations of Christians and their growth in grace, usually keep pace with their labors of love. I may add that they are likewise generally the most blessed in their worldly affairs, for 'godliness is profitable unto all things, having the promise of the life that *now is*, and that which is to come.' If they are not the richest, they are the most comfortable. 'A little that the righteous hath, is better than great riches of the ungodly.' "

*To Dr. W——.*

*"Alexandria, Dec. 16th, 1830.*

"I FLATTERED myself that you would have been in Baltimore at the consecration of your Bishop,\* and could not help feeling disappointed at not finding you there. It is now too late to give you an account of the services; suffice it to say, that they were interesting in the highest degree, and our Virginia prelates did no small credit to themselves and our Diocese. The good old Bishop (Moore) preached with all the energy of youth and with all the fidelity of an apostle. Our excellent Bishop Meade aimed at nothing but humbling the sinner and exalting the Saviour. We are indeed much blessed in our Bishops in this part of the Church.

\* The late Bishop Stone of Maryland.

“ Our Seminary is in a highly prosperous condition ; it is full to overflowing ; there are now twenty-one students, and two or three more are on their way. We shall have to enlarge the establishment very soon. In a spiritual point of view, it is every thing we could wish. I doubt much whether there is a similar institution any where to be found, better calculated to promote growth in grace, and the knowledge of our Lord Jesus Christ. Exceptions there will be, but in general, our young men are of undoubted, devoted piety. I have this session entered on a course of lectures on Pastoral Theology, which keeps me more occupied than ever, but till a better can be found, I am willing to do all that in me lies. In your prayers remember our Theological Seminaries. Christians should pray more for these institutions, they are the hope of the Church for supplying our waste places.”

It has been well said that candidates for the holy office of the ministry should “ study religion, not merely in its abstractions, but in its subjects—not in its speculative opinions, but in its practical principles—not in distinct generals, but in its particular influences.” This end was greatly promoted in the case before us, by the opportunities afforded to the students of witnessing, in those with whom they were brought in contact, consistent and unswerving example accompanying the inculcation of precept ; and of participating, to a limited extent, in the various duties of parochial life, by which their zeal and ability were tested, exercised, and sustained. Hence the peculiar importance, which the rectorship of the churches in Alexandria derived from the vicinity of the Seminary. Even in those

early days of its history, the students had begun the excellent practice of acting as home-missionaries for the surrounding country, and had, in two or three neighborhoods, gathered the children into Sunday-schools, and, after teaching, conducted short and simple services for them and such others as could be induced to attend. By far the greater number of students, however, connected themselves with the churches in Alexandria, and had there also the opportunity of assisting in the Sunday-schools, attending prayer-meetings, and engaging, under the direction of their pastors, in any good work which did not interfere with paramount duties.

Few possessed the happy faculty of stimulating others by precept and example in a higher degree than Mr. Jackson, and he greatly valued the labors of these helpers in the Gospel—all the more because he knew it was a reciprocal blessing. He specially loved young men who felt themselves called to preach that Gospel, and it was a subject of deep thankfulness with him, that the elder sons of his two brothers were at that time pursuing their studies at the adjoining seminary, with reference to this holy calling. In various ways did he lay himself out for the welfare of those who were thus brought within the sphere of his influence. His house was always open to them, and he wished them to consider it, as many of them did, their *town home*, and nothing delighted him more than to collect them around him under his own roof. He entered into their feelings and pursuits as an interested friend, gave them many valuable suggestions,

and strove to imbue them with his own sound and scriptural views of laborious ministerial diligence.\*

They could not but feel the influence of a good man's life; and they could not but see that the cheerful, active and practical tone of his piety, was the result of the simplicity of his faith, genuine love for the Saviour, and unreserved dedication of his whole soul to the work in which he was engaged.

But to return to the more immediate duties of his own peculiar charge, for these never yielded their place to any other, however interesting or important. It was the joy of his life to feed the flock of Christ of which he had taken the oversight, and he expended a more than ordinary amount of time, and thought, and labor, that nothing should be left undone which, by the grace of God, he might be enabled to accomplish. The congregation of St. Paul's, with their previous energetic and excellent rector, had exerted themselves in a most praiseworthy manner, and to a degree almost beyond their power, in the erection of their large and expensive church. By immense efforts the debt had been nearly liquidated before this deservedly beloved pastor left them, with the exception of a considerable sum due to him. When in the course of the following year he was called to rest from his labors, and the church in Virginia to mourn over one of her most gifted and useful sons, Mr. Jackson lost no time in urging upon the vestry the imperative duty of

\* How this was appreciated by the students, was strongly expressed, on his leaving Alexandria, in the preamble and resolutions in which they conveyed to him their profound regret at the separation from their "*professor*," their "*pastor*" and their "*friend*."

taking immediate steps to meet this claim. While an innate delicacy of feeling and sense of propriety, kept him aloof from interference with all the financial arrangements of the church which had the least reference to himself, his known freedom from selfishness and straightforward singleness of purpose, gave him considerable advantage in pressing the claims of others. Moreover, the *true* interests of his people were involved. Of all men living, none could have a more unfeigned and practical regard for the scriptural injunction, "Owe no man any thing;" and he held that what was morally wrong in an individual, was equally so in a corporate body—preëminently so in a corporation to whom the moneyed interests of the church were confided. Honesty, benevolence, pastoral fidelity, all impelled him to effort; and in this and similar cases in his ministerial career, he was not the man to rest satisfied with pulpit teachings, without devising the means and himself leading the way, by which, through the grace of God which was in him, he inspired his people with his own communicable energy to practise what he preached.

The vestry, pressed down as they had been by the weight of financial difficulties, shrunk from the task proposed to them almost as an impossibility, notwithstanding its admitted desirableness, and the love they bore to the venerated name of their late pastor. Mr. Jackson knew that under the circumstances it would be unreasonable to expect large contributions, but he likewise knew the advantages of combined effort. He therefore arranged a system of weekly offerings, which were gathered into the treasury by voluntary



collectors, each member contributing according as God had prospered him. Among the ladies of this congregation, whose hearts, like Lydia's, the Lord had opened, there were many always ready to every good work, and most cheerfully did they undertake a task the object of which was so grateful to their feelings. By the blessing of God upon their patient and persevering diligence in carrying out this, and such other plans as their ingenuity devised, they had the pleasure, in rather more than a year's time, of placing at the disposal of the vestry, to the great surprise of that body, a sum not varying much from two thousand dollars for the object above specified.

It has been already seen that benevolence in all its offices, both toward the bodies and souls of men, was carefully cultivated by this earnest-minded pastor. It would therefore be an unnecessary repetition to show how, in this parish, he personally encouraged or set in operation various instrumentalities having this object in view. He interested himself in the sewing-societies, and the many devices of "the women whose heart stirred them up in wisdom," like the daughters of the church three or four thousand years ago, who "spun with their hands and brought that which they had spun for a willing offering." Through this humble channel, year after year, did a large portion of the contributions from St. Paul's parish flow into the treasury of the Lord.

Though Alexandria had its branch of the Bible Society, of which Mr. Jackson was made the President, of the Sunday-School, the Colonization and other Societies which recognize the broad principle of united



action among Christians of different names, yet that eminently useful institution, the American Tract Society, had no representative there. At his suggestion and with his aid, the ladies of all the Protestant churches in the town formed an auxiliary association, whose labors were pursued with much efficiency and harmony.

In 1828 a circumstance occurred which proved a primary step toward a new era in the annals of missions in our church, and it was regarded with peculiar interest by the subject of our memoir, in whose heart the missionary principle had so long been firmly settled. Mr. and Mrs. Hill, those beloved missionaries of our Church, who for nearly thirty years have been indefatigably laboring to confer the blessings of a Christian education on the daughters of Greece, were at that time residing in New-York. Mr. Hill was engaged in secular pursuits, and though like Aquila and Priscilla, he and his excellent wife were "helpers in Christ Jesus," yet they yearned for more exclusive consecration of themselves to His service, in the work of foreign missions; and at this time the claims of the heathen pressed most earnestly upon their thoughts and hearts. In furtherance of this desire, Mr. Hill went to Alexandria to consult the professors of the seminary and other friends of missions, as to the proper steps to be taken for the accomplishment of this object. This brought him to Mr. Jackson, with whom he was already acquainted. In a letter written after his death, Mr. Hill thus expresses himself: "I shall never cease to esteem it a gracious direction of Providence which led my steps to Mr. Jackson at this

juncture." In a more recent letter from Mrs. Hill she further says: "The clear and single-minded views of your dear husband on the subject of foreign missions, were greatly influential in determining and consolidating our own impressions." The result was Mr. Hill's determination to become a candidate for orders, and pursue his studies in the Alexandria Seminary with a view to a foreign mission, and the following spring they removed thither.

The Rev. J. J. Robertson had been sent out to the Mediterranean to survey the field with reference to the establishment of a mission there, and it was ultimately resolved that the Protestant Episcopal Church should commence its foreign operations at Athens.

Mr. and Mrs. Hill yielded their preferences for a mission to the heathen, to the decision of the Board, and were appointed, in conjunction with Mr. and Mrs. Robertson, its first missionaries.

During their residence near the Seminary, Mrs. Hill was engaged in preparation work as well as her husband; cultivating her own heart, and actively promoting all good objects which lay in her path, amongst which the colored Sunday-school in St. Paul's held a prominent place, and owed to her much of its efficiency. Under Mr. Jackson's roof they were often the welcome inmates, cementing, by a close and happy intimacy, the friendship which had long existed. When Mr. Hill was ordained in the Convention in Winchester, 1830, Mr. Jackson preached the ordination sermon from St. John 10 : 11.

The only remaining pages of his diary extant were written at this time, and give us another glimpse of his hidden life.

“*Jan. 30th, 1829.*—My birthday. More than half the allotted span of life passed away, and how little done, but how much enjoyed ! Thirty-six years have rolled on, and I have scarcely learned by experience that ‘man is born to trouble.’ Twenty years have I possessed a reasonable hope of God’s favor—nearly nine have been allowed to break the bread of life to poor perishing sinners—eight have been blessed with a faithful companion, a ‘gift indeed from the Lord.’ Scarcely has a trouble come upon us, nor does a speck yet appear on the horizon. Oh ! how poor a return have I made !

“‘For sure, of all the plants that share  
The notice of our Father’s eye,  
None proves less grateful of His care,  
Or yields Him meaner fruit than I.’

“Sorrow will come. I often ask what it will be, and strive to be prepared for its coming. Lord, send it in such measure, and at such time and manner, as Thou wilt, but oh ! give me grace to trust in Thee.

“*Feb. 1st.*—Sunday. Preached from Ps. 119 : 53—Legh Richmond’s last text. It forcibly impressed my mind in reading the Psalms for last Sunday—the impression was renewed in reading his Memoir. I felt my subject. Oh ! that those who heard might thereby be ‘horribly afraid’ for themselves. Till then, they can not repent, and will not come to Christ for salvation. How hard and insensible the human heart ! Moses trembled at the *giving* of the law, David was seized with horror for those who *forsook* the law, Christ wept and bled for the *transgression* of the law ; yet sinners will not weep for themselves, and have no dread of the *sentence* of the law.

“*Feb. 3d.*—Have been laying plans, or rather, indulging an anxious wish, to visit England. Friends generally seem to approve and think it a very reasonable gratification. Will it be right to leave my flock six months to visit my kindred according to the flesh? Have had great comfort in laying the matter before my heavenly Guide. He has taught me to acknowledge Him in all my ways, and surely He will condescend to direct the steps of His servants in this matter.

“*Feb. 15th.*—Preached my anniversary sermon from Acts 28 : 24. The past year has been, to appearance, the most blessed of any. Twenty-five have been added to the communion, but what are they among so many? God grant that I may present them all before Him at His coming, and may this year be as the last, and much more abundant! Appearances are promising. Several young men appear to be deeply impressed.

“*Feb. 22d.*—This being Washington’s birthday, preached a discourse growing out of that event. ‘And of Zion it shall be said, this and that man was born in her.’ (Ps. 87 : 5.) The worldly say it is my greatest sermon. How the carnal mind is captivated by talking of the greatness of empires, the strength of cities, the wealth of nations and splendor of palaces! But I preached with much more pleasure in the afternoon from Matt. 11 : 28, ‘Come unto me,’ etc., and if there was a weary, sin-sick soul present, I am sure it would be a better cordial for his wounds and fears. Still I trust, in the morning, my aim was to exalt Zion, and to invest the believer with his true dignity.”

We likewise extract from some letters which belong to this period of his history. By them it will be seen that his former beloved parishioners still shared the

affectionate counsel, sympathy and prayers, with which, in pastoral fidelity, he followed the absent members of his present flock.

*To a former Parishioner.*

*“Alexandria, Sept. 1827.*

“MY DEAR FRIEND: Precious as the hours are to me after a long absence from home, I can not, with an easy conscience, allow Mr. C—— to visit you without being the bearer of at least a few lines, to convey to you my best thanks for your letter and the valuable present which accompanied it. I consider Michaelis’ ‘Introduction to the New Testament’ a rich accession to my library; it will, therefore, be prized for its intrinsic merits, and its value will be doubly enhanced to me by the remembrance of the donor. It gratifies me to learn that you know how to put a proper estimate upon *my* present of June 19th.\* Depend upon it that Solomon was right when he said, ‘Whoso findeth a wife’—I take it for granted he means a good wife, such as you and I have—‘findeth a good thing, and obtaineth favor of the Lord.’ Allow me, however, as a faithful monitor, to whisper a word in the ear of each of you, ‘Little children, keep yourselves from idols,’ or else the blessing may prove a snare, for God is as jealous of living as of dumb idols. There is great danger lest, like Jonah, we rest in these earthly gourds; not that we value or love them too much, but that we forget the Giver in the gift. If such should be the case, and God have any regard for us, it amounts almost to a certainty that He will teach us our folly by smiting our gourd.

“Our hearts have been made truly glad by the intelli-

\* Referring to Mr. Jackson’s having married him on that day.

gence we have received respecting Mr. — and others. God grant that their impressions may not pass away like the early dew! I have written Mr. —, for though no longer his pastor, my interest in his welfare is by no means diminished. You will, I trust, see him frequently. We ought to take those by the hand who are disposed to travel Zionward; they are feeble and need guiding at first, and moreover, in strengthening others, we refresh our own souls. Could not a few of you meet together to read the Scriptures and to pray? Let it be done, however, in a private manner—I mean in your own houses, and let the number be small, say three or four or five. We often excite a prejudice against these things by calling numbers together, and making a great noise over them. Now, it is as much our duty not to excite unnecessary prejudice, as it is not to be ashamed of Christ and His cause. If you think this can be effected, I would not, in the first instance, make the meeting a stated one; let it be occasional, and, in a manner, accidental; it will grow and acquire stability of itself, under the blessing of God. . . . I am grieved that any of the young converts should leave our church; it is a poor way to make matters better amongst us; they would be much more likely to advance the interests of religion, and the work of grace in their own souls, by adhering to the old paths.

“It is not sectarian to esteem our own church as the very best adapted to make intelligent, deeply experienced Christians—pure in doctrine, spiritual in worship, and truly apostolic in her ministry, as she undoubtedly is. . . . Rely upon it that *prayer* for a better state of things, both in minister and people, would do more good than *secession*. . . .

“Your faithfully attached friend,

“WILLIAM JACKSON.”



*To the same.*

*“Alexandria, Dec. 1827.*

“ . . . . . I PERCEIVE, my dear friend, with regret, that you are still in the valley—still fearing and doubting; but I rejoice to find that though you are ‘cast down, yet not destroyed;’ though ‘faint, yet pursuing.’ Allow me to ask, ‘*Why* art thou cast down, and *why* art thou disquieted?’ Whatever you may think of yourself, it can not be improper for me, who have been your observer some years, to say that, if I am not mistaken, I have long discovered in you the marks of divine grace. If a sense of ‘the corruption of the heart’—‘a desire to be numbered among the Lord’s people’—‘a love for His children’—‘a daily endeavor to walk in His ways’—‘a mourning over unbelief,’ and ‘aspiring after greater attainments in the divine life;’ if these be not evidences of a gracious state, it would be difficult to say what is. We should be as careful to give the grace of God credit for all that He does in us, as not to flatter ourselves with delusive hopes.

“You, possibly, like many others, are distressed because you have not much sensible enjoyment. It should be remembered that ‘we walk by *faith*, not by sight’ or sense. I do not remember that we are ever directed to peace, joy or assurance, as *evidence* of our spiritual condition. It is confidence placed in *God*, not in our frames; it is trust in *His word*, not in our feelings, that He approves. Let us believe *because He hath spoken*, and He will impart joy whenever it is necessary; and that may possibly not be until we are brought to a dying bed, or into some trying circumstances. The soul that trusts God in the dark, honors Him more than one who walks under the light of His countenance; and He will, in



due time, honor that soul in return. Notwithstanding these remarks, we should labor after high attainments in holiness, and endeavor to take such a view of the divine character as will enable us to rejoice in the Lord always."

*To an absent Parishioner.*

"You complain of the want of spiritual enjoyments, and ask, as thousands have done before, nay, what Christian has not at one period or other? 'Where is the blessedness I knew?' It may be that our sensible enjoyments are low, even while others perceive that we are growing in grace.

"I have no desire to flatter—you would not wish it—yet I must say that I have no doubt 'you know the grace of God.' Let it be your watchful care, as in this, so in all things, to walk as becomes a professed follower of our Lord Jesus Christ, and, no question, you will experience richer enjoyments. 'Unto the upright there ariseth light in darkness,' 'To him that ordereth his conversation aright, will I show the salvation of God.' Only believe, and watch *unto* prayer, watch *in* prayer, and watch *after* prayer, and all will be well. We are not so much to desire enjoyment as holiness; get the latter and the former will follow. When we are clothed with the garments of salvation, and covered with the robe of righteousness—that is, the Redeemer's righteousness by faith, and personal righteousness by sanctification—then shall we greatly rejoice in the Lord, and be joyful in our God; then will the spirit of heaviness be exchanged for the garments of praise." (Isaiah 61 : 3, 10.)

*To the same.*

In answer to the question, "What ought a Christian to do in case of personal assault?"

"THE main difficulty of your next query, lies rather in the practical than the theoretical part. It is easy to tell what we ought to do in case of an attack upon our person, but I am aware it must be very difficult to *act* aright; and yet, we may say here, as in every other case, 'I can do all things through Christ which strengtheneth me.' I have apprehended that you would find difficulty from that quarter, because Christians usually find their greatest trials arise from the chief sin of their unconverted state; and it is wisely so ordered, the more effectually to humble us, and to prove our sincerity. Think not therefore that any strange thing has befallen you, and fear not but God will make a way for your escape. It is undoubtedly your duty to *suffer* rather than to *sin*. The maxim of the Gospel is, 'Fear not them which kill the body, but are not able to kill the soul, but fear rather Him who is able to destroy both body and soul in hell;' and this maxim is, according to my view, the genuine interpretation of the first law of nature, to which you allude. If self-preservation be that law, then surely we act most agreeably to it when we labor to preserve the *soul*, and to flee from the wrath to come. Should the matter proceed farther, which, may God prevent! it will evidently be your duty, as a Christian, to seek peace, even should it be at the price of much sacrifice. I think for the sake of peace, we must be ready to sacrifice any thing but the truth, and rather than do wrong, we must suffer any thing that God in His providence may lay upon us. If we do not act thus, it

may well be asked of us: 'What do ye more than others?' Such a course may expose us to the sneers, and frowns, and ridicule of the world, but we shall enjoy the approbation of the good, and especially the favor of God. 'If ye, for conscience sake, endure grief, suffering wrongfully, happy are ye.'

"The very limited space of a single sheet, does not allow me to write so fully on the above topics as I could wish. If what I have said on any point be not satisfactory, my pen will be at your service again."

## CHAPTER VII.

### MINISTRY IN ALEXANDRIA

“FLING wide the portals of your heart ;  
Make it a temple, set apart  
From earthly use for heaven’s employ,  
Adorned with prayer, and love, and joy :  
So shall your Sovereign enter in,  
And new and nobler life begin.  
Praise, O my God ! be thine,  
For word, and deed, and grace divine.”

“THY people shall be willing in the day of thy power.”

—PSALM 110 : 3.

“Now we live if ye stand fast in the Lord.”—1 THESS. 3 : 8.

IN the last chapter reference is made to a projected visit to England. It had been long and prayerfully considered ; and its history and results furnish a striking instance of the manner in which a gracious God directs the steps of those who “acknowledge Him in their ways.” Mr. Jackson thus alludes to it in a letter to his brother in England :

“*Alexandria, July 19th, 1831.*

“You wonder, as we have done, why we should be thus so unexpectedly frustrated in our apparently reasonable and well-laid plans, for visiting England the last

spring. From the very first we were persuaded that there were wise reasons in the Divine mind, and now He has made them plain. He had work for us to do here, and at this time we are in the midst of a gracious revival."

The spring and summer of 1831 will long be remembered in the American Church. The word of the Lord had free course, and was glorified extensively throughout the land, by a most gracious outpouring of the Holy Spirit. It proved the "due season" for reaping, granted by the faithful Promiser to those who had been diligently sowing the seed, looking up to Him in faith and prayer for His blessing; and many an earnest pastor joyed before Him as with the joy of harvest, as they witnessed the deep and solemn interest in spiritual things which pervaded their congregations.

Mr. Jackson was not insensible to the delusive excitement and excesses which have too often characterized what are called "Revivals of religion," and which, in some instances, crept into those which were genuine, bringing discredit on those merciful visitations. To his sober, well-regulated mind, these abuses were particularly revolting, and he mourned over them as a device of the wily adversary, who would not suffer his prey to escape without an effort to retain it within his grasp, and thus sought to mar what was a real effusion of the Holy Spirit, in part fulfillment of God's promise by the prophet Joel: "I will pour out my Spirit upon all flesh." He earnestly sought at all times the effectual working of the Spirit for the conversion of sinners, and gratefully accepted the blessing, whenever or howsoever it might be vouch-

safed, carefully guarding against the abuses to which man's ignorance and presumption might expose it. He would often say, that a religion without feeling, without emotion, was as worthless as a religion which was nothing but feeling; neither, *alone*, could make the complete Christian.

• To the interesting state of things at this time Bishop Henshaw thus refers in his sketch :

“During his residence in Alexandria the writer often visited him, and, more than once, found the parish in a state of deep spiritual concern; the Word of God was attended with power—many, awakened to righteousness, were inquiring the way of life—and ‘the Lord added to the Church daily such as should be saved.’ In these seasons of ‘refreshing,’ the heart of the pastor rejoiced and overflowed with gratitude to God, who had blessed him so abundantly, so exceeding abundantly above all he had expected or hoped for. Let all our pastors be alike faithful and evangelical, and, by God’s grace, all may rejoice in the like fruits of their ministry.”

In the absence of materials for a more circumstantial account of this period, a few extracts are given from letters hastily penned to his wife, during his absence at the Convention held in Norfolk. It may be well to premise that for a year or more he had frequently called the attention of his people to the promise of a large outpouring of the Spirit, and, during the season of Lent which had just passed, he and the Rev. Mr. Mann, the Rector of Christ Church, had specially urged upon their respective congregations the duty of prayer, and had been led to hope

that a more than usual spirit of supplication existed among them.

On his way to Norfolk, Mr. Jackson had attended an association in King George, of which he speaks :

“*Norfolk, May 19th, 1831.*

“AND then your other glad tidings! Do you really think a good work is beginning in Alexandria? ‘Bless the Lord, O my soul, and all that is within me; bless his holy name.’ I rejoice to hear of Mrs. —; many hours will not elapse after my return before I see her. Beg some of the students, brethren Adie and Bragg, to supply my lack of service, so far as their own duties will permit.

“I must now give you some history of myself and of our meeting. I would not have missed being in King George on any account. Soon after my arrival I asked some friends what they expected would be the result of the services on which we were about to enter. ‘Good, *much* good,’ was the reply; ‘our praying people set apart the season of Lent for special prayer that God would bless us.’ Then I felt the fire kindle within me. I felt as if I could preach in faith, and our labors have not been in vain. As you supposed, on Monday, while you were writing, I was delivering my message and God was blessing it. My text was, (1 Kings 18 : 21,) ‘How long halt ye between two opinions?’ and not fewer than six persons determined to halt no longer; among them were — and —. If I mistake not, the church in King George has arisen from her ashes. Of the clergy present were Bishop Moore, Messrs. Peet, J. McGuire, and several others. How often did we wish you were with us. You would have enjoyed it very, *very* much. On Tuesday morning we took the steam-



boat for this place. In the evening, at the Bishop's request, I lectured.\* It is needless to say that with such company and in our Master's service, we had a pleasant trip. Dr. Bedell says I must go with him to Baltimore, to attend an association in St. Peter's. I have to preach to-night, and must away to prepare."

Faithfully did the brethren from the Seminary attend to the request in the foregoing letter, and do all that in them lay to supply the place of the absent pastor. Wherever they heard of any members of the congregation inquiring what they must do to be saved, there were they found directing the inquirer to the Lamb of God who taketh away the sin of the world. And it was a work in which they delighted, from love to their Saviour and to the souls for whom He died. The stated meetings, held in the lecture-room of St. Paul's, were conducted by these brethren, and the deepest seriousness prevailed. The room was crowded, their exhortations sunk into prepared hearts, and prayer ascended from contrite spirits.

This state of things, so full of thrilling interest to the heart of such a pastor, was of course duly reported to Mr. Jackson, accompanied with expressions of natural anxiety for his health under his incessant labors present and prospective, suffering, as he very frequently did, from severe attacks of headache. The propriety of holding an association was suggested, for which the Rev. Dr. Brooke, of Georgetown, and the Washington clergy were likewise anxious, as they were experiencing similar blessings in their respective congregations; and Mr. Jackson was earnestly entreated to secure at the Convention, if possible, the ser-

vices of some of the clergy for this purpose. In reply, he wrote :

*“Norfolk, May 22d, 1831.*

“I TAKE a few moments between services to thank my dearest wife for her truly welcome letter, rendered doubly so by the news it contains. Help me, my M——, to praise Him who is doing such great things for us. Truly ‘my soul doth magnify the Lord, and my spirit rejoices in God my Saviour.’ I trust I shall not be unfitted, either by bodily indisposition or spiritual deadness, to further, as much as human instrumentality can do it, the good work which I trust has commenced among my dear people. To return home cold and lifeless would be now a double sin. Every day has been delightful and refreshing. This last day of the feast has, I trust, been a Pentecost indeed. Brother Cutler says, since he had eyes to see he never beheld so glorious a day; and Dr. Bedell says, he never will, if possible, miss another Virginia Convention. Many among us have, I believe, been blessed in our own souls, and made a blessing to others. You remember a Mr. ——; he told me yesterday that my sermon on Friday had determined him to give himself to the ministry. He is a respectable lawyer, and those who know him think he will make a useful minister. Last night I preached in Portsmouth, and attended a six o’clock prayer-meeting there this morning. I returned for service here, when Dr. Bedell preached the ordination sermon, which was just what it should be from the words: ‘They that were scattered abroad went every where preaching the word.’ (Acts 8 : 4.)

“Now about returning. Every hour will appear a day, and I shall feel myself a prisoner even under the hospitable roof of our kind friends; but I can not leave before Wednesday without incurring considerable ex-

pense, and letting the clergy all slip through my hands. It is difficult to get any one to say he will tarry with us ; all want to be with their own flocks. Deep concern prevails every where, and every man is calling on his fellow for help ; still I hope to have C——, and L——, and J. E. J——. You may venture to have notice given that a prayer-meeting will be held at six o'clock on Friday morning, either in the church or lecture-room. I suppose we have had five or six hundred at our early prayer-meetings here. 'The rest I will set in order when I come.' Tell those who are serious that I have prayed for them, and hope soon to see them face to face to the mutual edification of them and myself. Of course I have relinquished all idea of going to Baltimore with Dr. Bedell. It will delight you to hear that the next convention will be held in Alexandria."

Both the Episcopal congregations in Alexandria shared, in common with those of every Protestant denomination in the town, in the refreshing showers which were thus descending on the churches. Under the soul-refreshing influences of their delightful Convention the two rectors returned to their people "in the fullness of the blessing of the Gospel of Christ." While Mr. Jackson had, as it has been already seen, a great abhorrence of all *machinery* for "getting up" a revival, yet it was evident to all that there was a general "awakening of religious sensibility," as some prefer to call it, which no wise man could ignore. He therefore met the exigency by multiplying all the means of grace which God had promised to bless ; ever holding himself in readiness to let down the net at his Master's bidding, that he might draw into the

Church those whom He had inclined to seek its privileges and blessings. The two congregations mingled their prayers and their praises in their Sunday evening and week services, and the two pastors were of one heart and mind, cordially coöperating in the work. Meetings were appointed for the special purpose of instructing inquirers. Earnest hearers and worshippers crowded the lecture-rooms and churches, and the students from the Seminary found it good to be there; gracious answers to the believing supplications of God's people for the gift of the Holy Spirit were evidently being given, and "prayer impressed what prayer obtained;" the work seemed progressing in a silent but deep under-current throughout the congregations. Each month witnessed many additions to the communion.

Under these circumstances the rectors determined to avail themselves of the opportunity, which would be afforded by the attendance of the Bishop and clergy at the approaching annual examination of the students of the Seminary in July, for holding extra and continuous services for some days. The exercises consisted of the regular service and a sermon morning and evening, and prayer-meetings each day at six o'clock A.M., and four o'clock P.M. The services were held alternately in St. Paul's and Christ Churches, Drs. Bedell of Philadelphia, and Henshaw of Baltimore, kindly undertaking all the preaching, that the minds of the people might not be distracted by too great variety. One of these prayer-meetings was especially memorable. It was held at St. Paul's, and that large church was filled with worshippers. Before

the close of the exercises, its pastor proposed, after the example of the Church in her service for the ordering of priests, that they should "secretly in their prayers make their humble supplications to God" for their kindred and friends who were out of the ark of safety, and whose individual cases might thus, with greater particularity, be spread before Him. A time of silence was kept for the purpose, and there was not one of all that congregation who was not on his knees; and if there were those there of whom it could not be said, "Behold, he prayeth," they must have been stoical indeed not to be affected by the conviction that prayer was at that moment ascending on their behalf. What language can convey an idea of the solemnity of those assemblies on which the Spirit of God rested, distilling like dew His softening, soul-humbling influences, and shedding abroad in the waiting heart the love of Jesus?

But the occasions on which, in an especial manner, the Saviour drew near to bless, were at the two *Confirmations*, at the *Ordination*, and at the *Holy Communion*. Angels, no doubt, were adoring spectators of the scene, when the interesting group of forty-five gathered around the chancel, calling on them and on men to witness their solemn vow that, by God's help, they would "continue his faithful soldiers and servants unto their life's end." And when, on the following Sunday, six young men—one of whom was William M. Jackson, the nephew before referred to—received from the Head of the Church through His chief minister, their commission to go forth as heralds in His name, and all together over two hundred and

fifty communicants surrounded the table of the Lord, many a glowing heart felt 'twas heaven on earth begun, as with "one hope, one heart, one mind, one voice," they sang the song of the heavenly choir: "Glory be to God on high, and on earth peace, good will towards men."

The next day, what emotions of gratitude swelled every bosom, when it was found that numbers more had applied to their respective pastors to be admitted to the rite of confirmation before the departure of their venerable Bishop. It was accordingly determined to protract the services for a few days longer, the Bishop and most of the clergy remaining, and being joined by others; for, as after the day of Pentecost, it soon became "noised abroad" that the Lord was doing great things for the churches in Alexandria, and, before the termination of the whole, more than thirty ministers had been in attendance. On Monday morning, the invitation was given to those who desired further spiritual counsel and instruction to meet in the lecture-room that afternoon, the response to which manifested an extent of interest beyond Mr. Jackson's most sanguine expectations. The room was filled. It seemed impossible to ascertain and meet the wants of the numerous inquirers in any other way. By thus informing himself of their state, he was enabled to direct his steps from house to house wherever his godly counsels and teachings were needed.

This series of special services closed with the second confirmation in St. Paul's, on Wednesday evening, when forty more, "of whose piety," says Mr. Jackson, "we have good hope," there publicly avouched the



Lord to be their God. The patriarchal Bishop Moore was to depart on the morrow, and those who ever heard his fervid, glowing eloquence, will well understand, in what strains the gushing emotions of his soul and his truly paternal love, would find vent on such an occasion as this; and how his earnest appeals, his parting counsels, his prayers and blessings would thrill every heart.

The Rev. Dr. Cutler, now of Brooklyn, but at that time rector of the church in Leesburg, was present on this occasion, and, after his return home, drew a picture of the scene in a letter to Mrs. Jackson, "for the purpose," as he said, "of putting it into the hands of some one of the young ladies referred to in it, who has a taste for drawing, and who may thus employ for her Saviour a talent which He had long since bestowed, but which has just been surrendered to His service."

The hint was never acted upon, but the graphic sketch given by his pen can not fail to interest the reader.

"I would have the picture taken just at the time when the Bishop had finished laying his hands on Brother Mann's old African Christian—an old man.

"The first collection of young and beautiful flowers had risen from their knees and removed back a little, without breaking the circle; then five or six young African women, with clean white turbans, being invited, came from a side-aisle and kneeled down a little to the right of the front of the chancel, as I stood within the rails; an old black woman placed herself at the extreme right. Then came through the beautiful crowd on the left an aged black man, athletic in his form, and kneeled



down; his coat was much worn, there were large holes upon his shoulders, but his shirt was clean; his head was bald, and his expression was one of indifference to every visible object about him. I touched your husband and said: 'Look there! Is that a proper subject for confirmation?' Mr. Mann at that moment drew near, and the Bishop then laid his hands upon the head of this aged African. I said to myself, it is Lazarus come to lay his head upon Abraham's bosom. There was the father of the faithful, the venerable Bishop, who is himself an inspiring object to every beholder, receiving this poor disciple to the peaceful bosom of the visible body of Christ, and, if not *carrying* him, there were almost angelic forms clustered around his beggar-like body. Just at that moment a friend was bringing forward a young lady who had been kept back by the crowd or her own fears.

"The chancel was well furnished, if not filled, with ministers, and one or two were in the reading-desk.

"The house was crowded, principally with female worshippers, thickly interspersed with children, who had come to see their weekly school-fellows consecrated to God.

"In front of the chancel were a boy and girl in black, the son and the daughter of the deceased and lamented Dr. Wilmer. The spirit of the father seemed to have brought his son, like Hannibal of old, at this youthful age, up to the altar of God to vow eternal enmity to sin. Oh! may he fill his father's place in the army of Christ! A mother too I saw who was standing behind her daughter, thus early giving her up to God, and assuring the Church that its youthful member would find in her parent, religious encouragement and support. I looked up and saw the mystic dove almost dropping from above the

pulpit on this hallowed scene. The brilliant light of the house and the interest of the worshippers added a material lustre, but the belief that there were blood-bought souls and heaven-born spirits far eclipsed the other light.

“Here ‘Barbarian, Scythian, bond and free were one in Christ.’ (Col. 3 : 11.)

“The scene so impressive, so holy and beautiful, made me exclaim : ‘There is a propriety in such a service itself even if it had not been of apostolic authority !’ ”

Throughout the whole of this season there had been no enthusiastic extravagance. A deep seriousness and solemnity pervaded the assembled congregations. There was no violation of the order of the Church for the sake of effect, for he of whom we write was perfectly satisfied that, within the limits of the liberty she allows and the safeguards she provides, may be found ample means for bringing souls to Christ and building them up in Him. His uniform practice in this respect illustrated a remark of the excellent Bickersteth : “I see all through the history of the revival of religion in our own country, that those have been specially honored of God, who respected authorities over them, and, while full of zeal for the truth, walked orderly in the maintaining and diffusing it.”

During his residence in Alexandria, Mr. Jackson frequently attended, in various parts of Virginia, those services which, under the name of associations, the clergy of that diocese are in the habit of holding for the spiritual edification of their people. His seasons of relaxation were usually spent in this way, for, when visiting his brothers and nephew, these meetings were almost invariably appointed in their respective parishes.

Thus was he ever mindful of the injunction: "As ye go, preach." Indeed preaching was truly a work in which his soul delighted, and he was never better pleased than when arrangements had been made for it wherever he went. Whatever physical exhaustion these repeated services involved, the Master whom he so faithfully served never failed to "strengthen him with might by His Spirit in the inner man," and restore him to his own flock blessed, and with renewed encouragements and hopes that he might be a blessing.

Of one of these tours, made during this memorable year, he sketches a brief outline in a letter to his brother:

*"Winchester, August 31st, 1831.*

"THREE weeks since, I left home to preach among the destitute and visit friends in this part of the State, while St. Paul's was being repaired and painted. My first visit was to Culpeper, the late parish of my friend, the Rev. George Smith, whom you will remember. Here, in four days, I preached eight times, baptized twice and administered the Lord's Supper, besides holding a prayer-meeting each day. Thence I went to Warrenton and preached twice. Here M—— met me, and we went together to Bishop Meade's, who had appointed me to preach a sermon at the consecration of a new church in his neighborhood, where five or six of the clergy met us, and we had preaching and other services for three days—a very interesting time, and I trust profitable. Thence we proceeded to Winchester, where another association was held for four days. Next Monday we turn our faces homeward, where we hope to be before the close of the week. I long to see my dear

people. I trust the Lord has been with them though I have been absent."

One of the associations mentioned in the foregoing extract was so singularly marked in its results by the Divine blessing, that it deserves something more than the passing notice therein contained. His visit to Culpeper was in consequence of an invitation to meet several other clergymen at an association to be held there. He went at the time appointed, but it so happened that none of the others joined him. Notice had been extensively given; persons had come from many miles round, and some families had even taken houses temporarily in the village for the purpose of attending the services. He at once determined they should not be disappointed, so long as God should give him strength and ability to conduct them; and, with the assistance in the prayer-meetings of a young candidate for orders, he was enabled, as we have seen, to hold quite as many as are usual on these occasions. He was often heard to say that he never attended an association in which he was privileged so to realize the presence and blessing of the Divine Spirit; and to this day the writer occasionally meets with persons, now scattered in different parts of the country, who speak of that season, as one fraught with a harvest of blessings and long to be remembered.

A letter from a friend in Alexandria, written three years afterward, gives further particulars respecting it:

"A gentleman is now studying in the Seminary, who, with his family, has lately removed into our neighbor-

hood. He and Mrs. ——— desire that I should remember them most affectionately to Mr. Jackson, and tell him that his visit to Culpeper was blessed to them both. Mrs. ——— says that he baptized her and her little boy at that time, and that, although Mr. ——— was then an open infidel, he never could get rid of Mr. Jackson's sermons, was induced to read the Bible and attend Methodist meetings, there being no Episcopal service in the place, which resulted in his conversion. He has now given up an extensive practice and determined to devote himself, his soul and his body, to his Master's service. Oh! how much more pleasure is such an account calculated to give our beloved Mr. Jackson than any thing I have written. To be the honored instrument of saving *one* soul is joy, and how much must that joy be increased by the knowledge that at least *fifteen* others were awakened at that association."

Of the missionary and preaching excursions, besides those already mentioned, we will barely allude to another or two which were especially enjoyed by the subject of these pages. One of these, in which Mr. and Mrs. Jackson, accompanied by their dear friends Mr. and Mrs. Hill, had a delightful tour, was undertaken chiefly for the purpose of exciting interest and giving information on the subject of the Greek mission, then in contemplation by our Church. It embraced a circuit through Fauquier, Culpeper and Clarke counties to "Mountain View," the residence of Bishop Meade. When in this part of the country it was always his privilege to hold intercourse with his beloved diocesan, and usually to spend a few days with him at his house, as well as with some other dear Christian friends in that neighborhood.

In October, 1829, the beautiful new church in Winchester, of which his brother, the Rev. J. E. Jackson, was rector, was consecrated, to which he alludes in a letter written on his return under his brother Thomas's roof.

*"Leesburg, Nov. 5th, 1829.*

"WE had a very pleasant time in Winchester. It is in truth, one of the prettiest and most convenient churches I ever saw. There were present at the consecration, Bishop Meade, eight or nine of the clergy, including the three Jacksons, and a very large congregation. Brother Thomas gave us an admirable sermon from Isaiah 2 : 2. On Saturday the pews were rented, when all were eagerly taken but two. I think Edward's prospects of usefulness are most encouraging — but of all this when I see you.

"In consequence of my promise to be with Thomas at this time, he has given notice that there will be an association here, this week, and has made arrangements with the Presbyterian minister, to hold the annual meeting of the Tract Society, on Friday. It is likewise their wish that I should baptize T. H —, so that I am constrained to prolong my stay for a day or two. As soon as these duties are over, I hope to be with you."

It is needless to say how gladly he attended, and how his heart rejoiced in the diocesan Conventions — those great festivals of the Virginia Church, upon which the blessing of God has often rested, and whose character is now too generally understood to call for further notice here.

Such were the outward links which bound the Church of Virginia together — Bishops, clergy, and



laity—in “one fraternal bond of love, one fellowship of mind.” “How good and how pleasant it is for brethren to dwell together in unity,” was their inward, happy experience; and, as the precious ointment was poured upon the head of our great High Priest, without measure, so to all who had fellowship with Him and with each other, an unction was imparted that “bewrayed itself,” both in the pulpit and out of it. Most strongly did Mr. Jackson feel the influence of this uniting power. He regarded the Bishops with a cordial, a reverential love, and he was most thankful for his frequent opportunities of holding intercourse with them, and of sharing their godly counsels. He loved her clergy, her institutions, her evangelical teachings, her spirit and mode of action. Nor did this affection cease with the termination of his official connection with her. Ever dear to him was the remembrance of “Her sweet communion, solemn vows, her hymns of love and praise;” and while life lasted, did he continue to regard that branch of his beloved Church with as full complacency as the imperfect state of things in this world will admit, and to retain for her a warm and filial love.

We shrink from leaving the scenes in which we have so loved to linger, to speak again of broken ties; but, if we would follow the subject of this memoir throughout his whole progress, we must pass with him under clouds of perplexity and trouble, as well as under the sunshine of the smiles of the Lord on his spiritual husbandry.

Before proceeding, however, to another of the serious trials of his life—for leaving his parishes were the only



great trials he knew for a long series of years — we must not omit to mention his last effort to further the interests of St. Paul's parish. It has been made manifest, we would hope, that the one prominent idea of his life was to win souls for Christ, and be found in Him; yet subordinate and subservient to this, are many things essential to the healthful growth and permanent establishment of a parish. The harmonious development of the ministerial character we are attempting to portray, was remarkably exhibited in this, that nothing was overlooked, but every thing that could promote the welfare of his parish, or of mankind, received his attention in its *proper proportion*.

Towards the close of the year which has just passed in review before us, after the Church had been painted and repaired during his absence in the summer, he induced the vestry to undertake a work which he ever regarded as highly important — the erection of a parsonage. They already had the ground, and at once adopted his plan of a joint-stock company, and a sinking fund; the rent to be annually reduced, until the parsonage should eventually become the property of the Church.

## CHAPTER VIII.

### MINISTRY IN NEW-YORK.

“IF thou hope to please all, thy hopes are vaine; if thou feare to displease some, thy feares are idle. If thou canst fashion thyself to please all, thou shalt displease Him who is ALL IN ALL.”—QUARLES.

“HE that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.”

“Thou shalt not be afraid . . . for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.”

—PSALM 91 : 1, 5, 6.

IN the midst of these abundant labors and the happiness, social and ministerial, which has been delineated in the two preceding chapters—surrounded by an affectionate and united people, with whom there had never been a single jarring note, and to whom he was sincerely attached—and connected with a diocese such as we have described, the idea of another removal was as remote from his thoughts as it was from his wishes. It may excite surprise in others, as indeed it did in himself, that one by nature and early habits so averse to change—one who was wont to cling so fondly to old associations, and who became so wedded to his home and to his parish, should have been made to feel it his duty so often to change the sphere of his labors. He never wished his example in this respect to be fol-

lowed, and he greatly deprecated the too general practice in the Church, of frequent removals. It had cost him many and bitter struggles, and he warned his younger brethren in the ministry against it, unless under the full conviction—as he himself had been in each case — that it was at the call of Him, to whom body, soul, and spirit had been solemnly dedicated. His ministerial life was one of much change, but not from choice. It seemed to constitute an essential part of his appointed wilderness-lessons, as of Israel of old, to be “led about.”

In the spring of 1832, he received a call from St. Stephen’s Church, New-York. The following extracts briefly tell the exercises of his mind, and the conclusion to which it was brought after many days and nights of anxious and prayerful deliberation. To a friend, after describing the delightful services of the Convention, which had just closed its session, he says :

“You will be sorry to learn that a circumstance occurred which well nigh deprived me of the pleasure of the above services. Just before the Convention met, I received another communication respecting St. Stephen’s Church, New-York, containing a flattering call to the rectorship of that church. All my brethren, out of Virginia, thought it my duty to go, and urged very strong reasons, the force of which I was compelled to admit. You will readily conceive that my mind was much, *very* much exercised ; indeed, to me a more perplexing case never arose. After much thought and prayer, I replied in the negative. I trust there has been no selfishness — no shrinking from labor and sacrifices — no fear of man, to influence my decision. You will see at least that we are not *eager* to leave Alexandria.”

His mind being temporarily relieved by this decision, he went to Baltimore, to unite with his revered friend, Dr. Milnor, in a series of religious services in St. Peter's. During his absence, a delegation from St. Stephen's Church arrived in Alexandria to confer with him on the subject of their late call, but finding that he was in Baltimore, they returned thither the next morning. Soon after his return home, he wrote to a friend :

"Since I last wrote you, another communication has been handed me from St. Stephen's. I have neither time nor spirits to enter into the particulars of its contents ; suffice it to say that, as before I dared not accept their call, now it is backed by so many arguments from several quarters deserving consideration, that I have not courage to refuse."

When his decision was known, great was the excitement in the congregation. The sensation extended throughout the town, and to a considerable extent in the diocese, as was evinced by numerous letters, from one of which, written by a clerical brother, a few months after his removal, we give a sentence or two :

"A week or two since, I made a little missionary tour through Fauquier and Culpeper. The people *every where* uttered the most grievous lamentations at your leaving Alexandria. You have a hold upon the affections of the people of Virginia, which would enable you to do more good here than you ever can in New-York."

Nor was this feeling in the congregation, transient or inoperative. The vestry wrote to the Bishops en-

treating them to interfere. The letters of both the Bishops expressed most affectionately their urgent wishes for him to remain; that of Bishop Meade especially, is so honorable to both parties, that we yield to the temptation to give it a place here:

*“Millwood, Jan. 24th, 1832.*

“REVEREND AND DEAR BROTHER: I will not attempt to describe the painful emotions awakened within me by your letter of the 21st, nor the heaviness of heart which has remained with me ever since. I have permitted one mail to return since its receipt, without acknowledging it, because I really did not know what to write, and though I am now engaged in the act, I scarcely know what I am about to say. I can not find it in my heart, neither can I put it there, to consent to your leaving us, neither do I condemn it, lest I might be found opposing the will of God. . . : . . I know that I am selfish and narrow in regard to many things, and perhaps in this instance I do not sufficiently feel for the general welfare, but still Alexandria is surely an important place, and all things are now so happily adjusted between the churches, under the present ministers, that I can not but deeply lament and greatly fear a change. Nevertheless, if you, after the fullest consideration of all the circumstances, and after sincere and earnest prayer and consultation with those best qualified to give counsel, feel that you ought to go, who am I, that I should object, even though it be to the loss of a brother whom I dearly love, most highly value, and from whom I and many others can not part without much affliction and anguish of heart? I fear, (for I can not help using that word,) from the tenor of your letter, that it is too probable that you will leave us; should you do so, I pray that you

and your dear wife, may find in your new situation, as many and as affectionate friends as you leave behind, and this will be no slight blessing which I wish you.

“As you perceive, my dear brother, this letter is not calculated to encourage you much in any disposition to leave us, which may have been produced within you, neither to influence your people and vestry to give you up, but it is all that my heart will allow me to say. Perhaps another letter from you and further consideration, may enable me to come to something like a decision on the subject. I feel relief in the assurance, that God will guide those who truly desire to be guided, and that such is your desire. Whatever may be your determination—wherever in this world of sin your lot may be cast, ever believe that you have a sincere friend and affectionate brother in

Your unworthy

“W. MEADE.”

Mr. Jackson preached his farewell sermon from the text, “Only let your conversation be as it becometh the Gospel of Christ,” etc., Phil. 1 : 27 ; and in the course of his introduction, he thus alludes to his position and his motives.

“We are aware that ministers ought not to separate themselves from the fold over which God has made them overseers, without a well-grounded conviction that duty to Him requires it ; as an officer in an army may not quit the post assigned him, but by the will of him whom he serves. But again, it is obvious that where he can best serve his country’s cause, there he ought to be. . . .

. . . . “My dear hearers, I do, in the sincerity of my soul, believe that the hand of God beckons me away. If I had *sought* the change—if personal friends had ef-

fecting it, and the well-wishers of our Zion had dissuaded, I should not dare to move one step. But when the contrary is the fact—when strangers whose faces I know not propose it—when so many of the best, and wisest, and disinterested, say, ‘Go’—when their advice is backed by weighty reasons, reasons affecting the general good of the Church—I *dare not refuse*. I dare not allow a peaceful, happy diocese, most ardently beloved bishops, delightful associations, an affectionate and kind people, to detain me. When God calls, with the patriarch, I would leave all and go to the place which he shows me; and, like him, I would go in faith, believing that it is for good to me, for good to those to whom I go, and for good to you, my beloved brethren, from whom I go, and whom I would not leave, did I not think the great Head of the Church would have it so.”

For years his heart yearned towards Virginia, and oftentimes he could scarce repress the wish that he had not left it; yet such a feeling he never encouraged. In the integrity of his heart he had taken this step, consulting that perfect chart of which it is pledged, “When thou goest it shall lead thee.”

No sooner was the painful farewell spoken, than another trial of faith and obedience awaited him.

Even before he had taken his actual departure from Alexandria, the news arrived there that the cholera—that fearful scourge, whose approach had been so long dreaded—had at last reached our shores, and had appeared in New-York. Being the first visit of this wasting pestilence to our country, the universal panic which it spread, and the thousands whom it swept away in that city alone, will not soon be forgotten.



Mr. Jackson's friends were alarmed, and many tried to dissuade him from proceeding; whilst there were not wanting those who construed it into an evidence that the step he was about to take was a wrong one. As well might it be said that the storm which overtook the disciples in the ship, proved that they had done wrong to go on board; or that the Israelites were not in the path of duty when they found themselves shut in by the Red Sea.

He determined that, as he had accepted the charge, he would not be deterred from entering upon it because the people were then under an awful visitation from God, but in their need found additional incentive to go forward, though it was into a land of death. Thus he was introduced to his new charge, under circumstances of more than ordinary solemnity; and perhaps nothing could more effectually have paved a way for himself and his message into the hearts of the people, than this unshrinking exposure to danger for their sakes and the Gospel's.

The deserted and gloomy state of the city, over which the angel of death was passing, increased, of course, the discouraging aspect of things in the congregation, which were already of a character to deter a self-indulgent man from the undertaking. St. Stephen's, one of the oldest churches in New York, had been in former years greatly blessed by the ministrations of the pious and eloquent Bishop Moore, and was the scene of his most effective and useful labors. "Now was Virginia beginning to pay back," says Bishop Smith, "her vast debt of gratitude to this parish, for her truly apostolic, primitive and beloved

Bishop." After him, it was successively favored with the ministrations of Dr. Feltus, Dr. Anthon, and Dr. Hawkes, but was now, from a concurrence of adverse circumstances, in a state of great depression. The congregation was scattered and divided, and the Sunday-school broken up, so that it was truly the gathering together of a dispersed flock, and the recommencing of every good work among them. Though not naturally of a sanguine temperament, the simplicity of his faith enabled Mr. Jackson to go forward hopefully. He believed that God had sent him to preach His Gospel, and he was well persuaded that "He would stand by him and strengthen him," as He did His apostle. The work, the success, the glory, were not his, but God's; he therefore lost no time in setting himself about repairing the waste places.

By the blessing of God on the assiduous attentions of his excellent friend, Dr. Willett, he and his were preserved from any violent attack of the fearful pestilence, though repeatedly threatened with it; and in the October of that year it had so passed away, that it was considered safe to hold the General Convention in New-York, as had been appointed. His heart was cheered on this occasion by visits from his brothers and many of his dear brethren in the ministry. His late most respected and beloved diocesan, Bishop Meade, made his home with him, and strengthened his hands by the truly kind and characteristic manner in which, as an affectionate father in Christ, he commended to the congregation of St. Stephen's the "beloved brother, who, at great cost to himself and his diocese," had come to minister among them.

The consecration of four bishops during this Convention, was an era in the Church never to be forgotten by those who delight in her prosperity; and Mr. Jackson's grateful joy was heightened by the fact that two of the number, Drs. McIlvaine and Smith, were his personal friends and dear brethren, over whose gifts and graces, bestowed on them by God for the good of His Church, he had long rejoiced. Thus refreshed, he pursued his diligent labors, and in his first anniversary sermon he briefly reviewed what had been attempted, and was enabled to speak with satisfaction of the state of the parish.

While, throughout the course of his ministry, he had never shunned to declare the whole counsel of God, and the uniform style of his preaching was plain, practical and scriptural, it had heretofore been blessed to yield, to an encouraging extent, the peaceable fruits of righteousness; and the current of his ministerial life had flowed on, in the midst of all his activities, tranquilly and happily, with only such anxieties as they who watch for souls can not but feel. But "the servant is not greater than his Lord," and he who would follow his Master closely, must have a cross to bear at some part of his journey. It may not always be visible to the casual observer, but He who bore its weight knows it is there, and that it is perhaps even more necessary for those who minister at His altars than for private Christians.

Laboring, as Mr. Jackson did, in so many different fields, there must necessarily have been a variety of soil for him to cultivate. The seed must sometimes

have fallen on stony places, or among thorns, nor did he expect it to be otherwise.

The boldness with which he opened his mouth to make known the mystery of the Gospel; the earnest, direct, heart-searching manner with which he pressed home its practical character upon the consciences of his hearers, could not fail at times to rouse the opposition of the natural heart. It was but an evidence that there was life; that the trumpet-peal was breaking their slumbers, when they would have preferred a pleasant song to lull them to further repose; but it alarmed some of the more timid of the vestry, who feared that such preaching would frighten people from the church; and indeed, one family did leave it. "Through evil as well as through good report," he preserved the even tenor of his way, and proved in his own experience that

"God will stand by the man who boldly stands  
By His command; will give him energy  
And courage *now*—and *afterwards*, success."

He lived and preached under a realizing sense of the solemn import of that commission, "So thou, O son of man, I have set thee a watchman unto the house of Israel: . . . if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand;" and at the close of his ministry among them, he was enabled to use this language in his farewell sermon: "Conscience bears me witness that I have throughout endeavored to preserve a sense of the value of your souls, and the strictness of the account which I must

one day render to my Master, as His *shepherd—steward—watchman* ; and that I have labored, not to gain the applause of men, but to commend myself to God.”

“ Unskillful he to fawn or seek for power,  
By doctrines fashioned to the varying hour ;  
Far other aims his heart had learned to prize,  
More bent to raise the wretched than to rise.”

Offense, if it were given by the truth, was of little consequence to him ; but if occasioned by any fault or inadvertence in himself or his manner, it gave him real pain. To the individual who expressed fears as to the effect of his preaching, he proposed that, if there should be any falling off at the end of the year, he himself would bear the loss. It need scarcely be said that this was unnecessary. The question passed from one to another : “ What is there in this man’s preaching that produces such effects ? ” Many came to hear for themselves, and the result was what might have been expected. Several pews were immediately taken ; there was no diminution in the receipts ; the congregation steadily increased ; he was not left without evidence that, by his earnest, faithful preaching, the Gospel was brought home to the hearts of many individuals in the power of the Holy Ghost ; and, as a natural consequence, he was made glad by witnessing an increase of those good works which “ follow spontaneously on faith and love, even as the day does the sun.”

The improved condition of the parish was manifest in its efficient corps of Sunday-school teachers, and in the fact that there were not wanting fellow-laborers with him in many other offices of Christian beneficence.

Life soon showed itself in the weekly evening lecture, prayer-meetings and Bible class, the communicants' and Sunday-school teachers' meetings, the solemn services of Lent and the "Christian Benevolence Society," which all did their work, by the Divine blessing, in building this people together for an habitation of God through the Spirit. The prayer-meeting was still in existence which was established and maintained by that excellent man and devoted Christian, Mr. George Warner, who in earlier years was made so great a blessing to that church and city. Bishop Moore used to call it "one of the nurseries of his communion," and as "no prayer is lost, but is a lasting, living thing," may we not hope that these are laid up before the throne, perfumed with the incense of the Saviour's intercession, still to descend in blessings on that congregation? (1 Kings 8 : 59.)

A sewing society and a daily parochial Infant school were likewise established, and taken up by the ladies of the parish with much interest and zeal. This school became highly flourishing, and God was pleased to bless the effort for carrying out His purposes of love toward the hitherto ignorant and neglected lambs of His flock.

The "Christian Benevolence Society" was formed early in Mr. Jackson's connection with this parish, for the purpose of aiding "the several institutions in connection with the Protestant Episcopal Church, and of opening a channel for donations to any other of the various objects" indicated by its name. It was an admirable organization, by which every man, woman and child in the congregation might contribute



monthly according to their ability, no specific sum being fixed as the amount of subscription. That they might do it intelligently, it was the habit of their pastor, on the Sunday on which these subscriptions were collected, to explain the character and aim of the particular society to which they were invited to contribute, he being ever careful to keep them informed of the doings of all the great benevolent operations of the day, as well as the special objects which might casually claim their attention. Subscribers were at liberty to designate the objects to which their contributions should be applied. These offerings, inclosed in an envelope with their names, were collected monthly in the church, an opportunity being thus afforded for the occasional contributions of those also who were not regular members. If the subscriptions were not received at that time, it was made the duty of the collectors to call for them.

Thus did he provide his people with "channels for their streams of love," endeavoring to draw them out beyond the little circle of their own interests and concerns, and bring them to understand and appreciate the high honor of being workers together with God in that chief work of mercy, *the salvation of the world*. "This is the touchstone," he would say, "of true love to Christ, that we love those whom He loves and for whom He died. If any man do it not, it is a proof that the love of God is not in him." No man could labor more assiduously than he that this love for Christ might be shed abroad in the hearts of his people, and earnestly did he covet for them the showers of blessing which descend on those who water others.



It was his habit to give this duty of Christian beneficence its due prominence in his preaching, by the side of prayer, and every other Gospel duty and privilege, according to the proportion assigned to each in God's word, deeming it vastly more important to establish the principle permanently in the heart, than to collect a large amount under the transient excitement of an eloquent appeal to the feelings. To this was added the impressive argument of example—

“He put so much of heart into his act,  
That his example had a magnet's force.”

“It rejoices me to hear,” writes one of his New-York parishioners after he had removed to Louisville, “that your efforts in the cause of systematic benevolence have met with so good a measure of success. If your people do not learn all about that matter in your school, it will not be for the want of an experienced, faithful instructor; and if any should be disposed to consider you as binding ‘heavy burdens,’ they can never bring the concluding part of the charge and say that you ‘will not so much as touch them with one of your fingers,’ for I have sometimes thought you used the whole hand, and not unfrequently applied shoulder and all. Well, after all, there is nothing like example in these matters. ‘Go ye and do’ can not give half the impulse that is imparted by ‘Come ye, my brethren, let us all be up and doing in the great work of the ingathering of souls to the fold of Christ.’”\*

\* History furnishes a striking illustration of this remark. In Bonaparte's army a certain regiment was observed to distinguish itself upon all occasions. After some signal display of its valor, its commanding officer was promoted and another appointed in his place. The regiment soon ceased to distinguish itself, and the quick eye of Napoleon detect-

His Master honored him with a measure of His blessing here as elsewhere. A steady increase witnessed, that the love and zeal which animated the heart of the pastor, were being diffused throughout the congregation. St. Stephen's was taking a noble position among the churches which were giving "proof of their love," (2 Cor. 8 : 24,) and perhaps at no period of her history did she more nearly come up, in this respect, to the high standard which he ever kept conspicuously before his people.

Nor was he left alone, but in all his efforts ably seconded, sustained and cheered by a small band of devoted, praying and working Christians. Of this number, for all of whom Mr. Jackson ever retained a most grateful remembrance and the warmest friendship, we may be allowed to mention two who "rest from their labors and their works do follow them."

The first who entered into this rest was the pure, the heavenly-minded, the loving disciple of his Lord, DR. MARINUS WILLETT, son of Col. Marinus Willett of revolutionary memory, whose life was the very embodiment of those views and principles of evangelical truth which he so cordially embraced. Early ripened for Heaven he was cut down in his prime; yet, if "that life be long which answers life's great end," his was by no means short. "He wrought all the morning and rested at noon." He employed every means in his power for securing to the ministry of his pastor the greatest amount of efficacy and suc-

ing the change, he inquired the cause. "The reason, Sire," was the reply, "is that our old colonel was in the habit of saying: 'Allons mes braves,' whereas our new colonel says: 'Allez vous en messieurs.'"

cess. Ever going about doing good, the large contributions from his purse constituted by no means the most considerable part of the benevolent acts of this beloved and pious physician. Besides being by far the largest contributor to the Christian Benevolence Society, he appropriated to missions the whole of the avails of his cholera practice, through the hands of his friend and pastor, whom he often made the almoner of his bounty, so that the extent of his charity in this direction was never known. Still less was any mortal cognizant of the number of those deeds of mercy which are beyond all reach of silver and gold, though the skillful, assiduous, tender attentions which he bestowed on the poor, could not be *all* concealed. Consecrated as were all his powers to the great Physician, he ministered to a mind diseased as skillfully as to the suffering body; and when all secrets are revealed, it will be seen how far the Divine Healer gratified the yearnings of his heart and the chief aim of his life, in using him as an instrument for the recovery of the soul's health.

“ If life be not in length of days,  
In silvered locks and furrowed brow,  
But living to the Saviour's praise,  
How few have lived as long as thou ! ”

In a letter to his brother in England Mr. Jackson thus expresses himself of this valued friend :

“ I hope you will have a visit from a member of my congregation about the month of May or June, Dr. Marinus Willett, who left us last November for Europe, whither he has gone in search of health. You will, I fear, call me extravagant if I say all I think

of him. He is a physician of higher standing and more extensive practice than perhaps any man of his age in our city. He is a Christian of the very highest order; I think I may say that I was never in his company one quarter of an hour without getting some good from him. His pecuniary means are ample, and his liberality fully equals them; I could give you many proofs of this were it necessary; let one suffice. He subscribes twenty dollars a month to one society attached to St. Stephen's. In short, he is my most intimate friend, my right-hand man. I hope he will spend some time with you, and derive much benefit from the salubrity of Tutbury air, and the beauty of Tutbury scenery."

Dr. Willett's intimate friend and coadjutor in St. Stephen's, Mr. JAMES W. DOMINICK, was rather his father than his brother in Christ. He had borne the burden and heat of the day in a long and consistent walking with God. Distinguished for spirituality of mind and the fervor of his devotional spirit, great love for and practical efficiency in the Bible and Tract Societies to the last hour of his life,

"On he moved to meet his latter end,  
Angels around befriending virtue's friend;  
Sank to the grave with unperceived decay  
While resignation gently sloped the way;  
And all his prospect brightening to the last,  
His heaven commenced ere yet the world was past."

Such laymen are a blessing beyond all price to any minister and any congregation, and Mr. Jackson felt he owed much to them, and to their effectual, fervent prayers.

In this imperfect attempt to rescue from oblivion the memory of past laborers in this field, we feel that we are, to the best of our ability, meeting what would have been the wish of the subject of this memoir; for of Dr. Willett, who died before him, he often deplored that *such* a man should have been suffered to pass away so silently. Dr. Cutler has well said: "Laymen as well as clergymen, and women as well as men, have been raised up to do much work for the Church, and are worthy of honorable mention; and if the world forgets them the Church ought to remember them, and lay to heart their piety and zeal and follow their example.

"The sweet remembrance of the just  
Shall flourish when he sleeps in dust."

"It was a Pagan proverb: 'The sound of a cannon is heard fifteen miles, the sound of thunder thirty miles, but the report of a good deed is heard throughout three worlds.' "\*"

\* See sermon on the Death of the Rev. B. C. C. Parker.

## CHAPTER IX.

### MINISTRY IN NEW-YORK.

“ Dig channels for the streams of love,  
Where they may broadly run ;  
And love has overflowing streams  
To fill them every one.

“ But if at any time thou cease  
Such channels to provide,  
The very founts of love for thee  
Will soon be parched and dried.

“ For we must have if we would keep  
That good thing from above ;  
Ceasing to give, we cease to have,  
Such is the LAW OF LOVE.”—TRENCH.

“ IN labors more abundant.”—2 COR. 11 : 23.

VARIED as were Mr. Jackson's plans for the welfare of the flock committed to his charge, he lived too much in the exercise of an enlarged love for Christ and His cause, for his exertions to be restricted within the limits of a parish ; and it was only what might have been expected from one who had, from their very foundation, entered into those religious and philanthropic enterprises which are the glory of the age, that he should lend his zealous coöperation at their

fountain head as heartily as he had always done to their various branches.

“At the time that the Rev. Mr. Jackson was called to the charge of St. Stephen’s Church,” says Bishop Smith, “the venerable Dr. Milnor was the most prominent clergyman of the Episcopal Church in that great metropolis, who felt it his duty, and counted it his high privilege, to give the weight of his great influence and his wise counsels to those noble institutions, which have large claims to be considered, as indeed they are sometimes called, ‘the great American societies.’ Drs. Henshaw, McIlvaine, Eastburn, Tyng, Cutler, and Bedell, have in turn done the same distinguished service to the Church and our common Christianity; and not one of them but would have accorded, and did accord, a place of equal importance to the subject of this memoir. Indeed, his business training, his method, his punctuality, his delicacy of tact, his wisdom in counsel, and his conciliatory spirit in disposing of points of difference, marked him out as preëminently fitted to render official aid in the administration of the affairs of these great societies, and the writer well remembers the expressions of profound regret which followed his removal to Kentucky.”

In removing to New-York, Mr. Jackson did not go as an entire stranger among the clergy, by several of whom he was cordially welcomed; and he esteemed it one of the privileges of his new position that he was again united to his friend Mr. Cutler, to be a fellow-laborer with him, and the venerated Dr. Milnor. Mr. McIlvaine and Mr. Eastburn received him as one already known and beloved, though the former only remained long enough to give him this kind greeting,



previous to his removal to his distant and important diocese. He took his stand by the side of these brethren, with whose enlarged and catholic views his own were in happy unison.

His compassion for a perishing world, and his warm sympathy with the missionaries and in their labors, found here a wide scope for exercise. He was a member of the "Foreign Committee of the Board of Missions of the Protestant Episcopal Church," and the former excellent Secretary of that Committee, the Rev. Dr. Vaughan, thus writes of him :

"Rarely did my connection with the committee for some seven years, bring me in contact, in any part of our Church, with any one whose interest in missions seemed so clearly and immediately to spring from the love of the Saviour. There was a simplicity, an unvarying warmth in his affections on this great subject, which seemed to absorb all minor points in the desire to see the Gospel extending its blessings over the earth. In the African and Greek missions he felt a peculiar interest, strengthened by a personal sympathy for several of our missionaries to those lands. On going to the West, he carried with him all his interest ; and, notwithstanding the pressing wants around him, his parish often gave substantial testimony to the faithful efforts of their pastor in behalf of the yet more destitute regions abroad."

Of that noble institution, "THE AMERICAN BIBLE SOCIETY," he was an active member, being one of the Committee on Agencies. His announcement at one of the anniversaries soon after he had taken up his abode in New-York, that he was "a Bible Society

man," brought his services, as a speaker on their various platforms, into immediate requisition; and, during the few years he remained there, there was perhaps not a clergyman in the city who more frequently pleaded its cause there and in the adjacent towns, to which he was often sent as a delegate from the Parent Society, "where," says its faithful and honored Secretary, the Rev. Dr. Brigham, "he was always heard with much pleasure and benefit to our cause."

Of the "AMERICAN TRACT SOCIETY" he was ever the firm supporter and advocate, was one of its managers, and took the place of Dr. Milnor in its Committee of Publication, whenever his absence from home, or any other cause, rendered a substitute necessary.

The spark which had been kindled for Africa in his boyhood, and which afterwards expanded into a pure and steady glow of love for every form of missionary action, found one of its appropriate vents in the COLONIZATION SOCIETY. He was an efficient member of its Board and Executive Committee, and was ever found ready to stand forth as its champion. It was his habit in all his parishes, to take up a collection for it and enforce its claims, on or about the fourth of July.

Indeed, to every enlightened effort for bringing "glory to God in the highest, peace on earth, and good will toward men," his heart and his hand went forth with well-directed, untiring zeal, and often with uncommon effect. The Temperance cause, so long as it kept within the bounds of temperance, the Seaman's Friend Society, the City Mission, Sunday-School and

educational schemes of various kinds, young men's associations, the widow and the orphan, the sick and the aged, every outgoing of philanthropy in that great city, had his ready advocacy to the utmost limit of his ability and opportunity. It may almost be said that, for a long time, his services were in daily demand.

Nor were casual claims and special efforts for important objects less cordially met. How readily he yielded to them his personal gratification, may be seen from the following extract of a letter to his wife, who was absent, and whom he was about to join on a short visit to his dear friends in Chestertown:

“*New-York, Nov. 4th, 1835.*

“THIS moment President Colton called to talk with me respecting a public meeting which they wish to hold in this city in behalf of Bristol College, in order to complete the ten thousand dollars which they began to raise some time since. They need it, and must have it. He made so eloquent an appeal on the importance of *my eloquence* being employed on the occasion that—what will you say? that—I have consented to give up my visit and remain at home for the purpose. The plans are not quite laid, but the intention is to hold the meeting on Thursday, the 12th inst. The speakers will probably be Drs. Milnor, Henshaw, Suddards, Colton, and your humble servant. I am ashamed to say how hard it goes with me to make the sacrifice; the more so as it involves a separation on our wedding-day. . . . . The longer we live the more may we live to His glory, who displays His power towards us only in the way of mercy. And shall we consider a few days' separation too great a sacrifice to be made for *Him*?”

Of the special claims which are of such frequent recurrence, none commended themselves more to his judgment, or met with a more ready response, than the appeals for building churches in the West.

His sympathies were largely drawn forth for the sheep in the wilderness who were yearning for the pasturage of their own church, and for such missionaries as he believed were faithfully struggling to supply them. He knew that they could do comparatively little without a church edifice, which, in most cases, it was quite impossible for the people themselves, unaided, to build, even of the most humble and unpretending description. With the wealth of Trinity Church amply sufficient to meet the wants of New-York in this respect, he felt that, to the members of the church *there* came with peculiar force the appeal of the venerable, loving Apostle: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And he longed for the formation of a church-building society, which, acting on some well-directed plan, might secure the desired end, without a resort to the objectionable practice which necessity has too long imposed, of drawing the missionary away from his proper work to raise funds for the purpose.

Subject as he was all his life to violent headaches, depriving him frequently of the whole or greater part of a day, and by no means of a strong constitution, it is wonderful how much he quietly and unostentatiously accomplished. He had his full share of the interruptions to which every clergyman, especially one of known benevolence, is more or less subject in such a

running stream of ceaseless activities as is New-York. Accessible at all times to those who sought his counsels in their spiritual concerns, or for the interests of the Redeemer's kingdom, and withal "given to hospitality," these interruptions were at times almost unceasing, notwithstanding the endeavors which were made to ward them off as much as possible. He regarded them as a part of the work given him to do, for "the friend of souls is claimed by all," and he met it cheerfully; though the thoughtless intrusion, often of strangers, on trifling subjects, was a trial of his patience, and a sad derangement of his habits of order and method. But for these habits it would have been impossible for him to carry out his purposes and plans of usefulness. To every day, and almost every hour, was allotted its appropriate work, which was adhered to as rigidly as possible. Of every public appointment—Board and Committee meetings, etc.—he had constantly a list fastened to his desk, and with the keeping of these engagements no visitor was allowed to interfere, and nothing but sickness or absence from home kept him from his post. When, in connection with his systematic habits, we bear in mind that he was watchful unto prayer, by which means he carried about with him a collected and undistracted mind—"a heart at leisure from itself to soothe and sympathize"—a will in harmony with his work, so that he delighted in it—we have the secret of his doing much for the Church at large, without trenching in any degree upon the most conscientious devotion to the interests of his peculiar charge.

While the golden thread of heavenward thoughts

and humble prayers ran secretly and silently through the course of his daily labors, his heavenly Father failed not to reward him openly. He sought usefulness, but never courted popularity; and, as we have seen, delivered the *whole* message committed to him, "whether men would hear or whether they would forbear;" yet he was by no means indifferent to a "good report of them which are without." It could not, therefore, but be most grateful to his feelings, and a source of deep thankfulness to Him who has the hearts of all men in His hand, that, in the portion of the Church where he was best known, there was evinced so strong a desire for his return, that during the first few years after he left, no vacancy occurred in any important town in Virginia, or the District, which he was not invited to fill.

Most of these were extremely eligible, from their union of social attractions and opportunities of usefulness; but the abnegation of self, and the high motives which had brought him to his present post, led him unhesitatingly to decline these tempting overtures, under the belief that he was where his Master would have him to be. During his residence in New-York, he had likewise two or three similar applications from Northern cities, one of which was from Grace Church, Providence, R. I., on the removal of its zealous and beloved rector, Dr. John A. Clarke, to St. Andrew's, Philadelphia, as the successor of the lamented Dr. Bedell. This came to him with so loud a voice—and that, as Bishop Smith says, "the voice of the whole church in that city," backed by the solicitations of the clergy of the diocese, and further urged by a letter



from Bishop Griswold, whom he deeply revered, and who had "been induced," he said, "to deviate from his usual practice in pressing the call upon his acceptance, because of its great importance"—that he could not lightly set it aside.

Being about to visit Boston, with Mrs. Jackson, he yielded to the importunity of Dr. Clarke and his people, to spend a few days in Providence on their route. This visit enabled him to realize fully the importance of the position, and, impressed by the evident and earnest desire of that interesting people that he should be the instrument for carrying on the work amongst them, which their late devoted pastor had begun, he felt it his duty to give to their reiterated invitations his most serious and prayerful consideration.

It soon became known in St. Stephen's congregation, and at once unsealed the springs of love for their pastor, of the existence of which, to any thing like the extent then exhibited, he had not been at all aware. Letters from those who had been guided by him into the fold of Christ, and from others who had been more or less benefited by his ministry—memorials and petitions of various forms, poured in upon him, from the vestry,\* from the congregation, with several hundred

\* The communication from the Vestry is appended in a somewhat abridged form, as expressing their sense of the improved condition of the parish.

*"New-York, June 12th, 1835.*

"REV. AND DEAR SIR: It is with the most unfeigned and deep regret that the undersigned, members of the vestry of St. Stephen's Church, have heard the report now in circulation, that you have under consideration a call to officiate elsewhere. . . . .

"We can not but remember that, at your coming among us, we were



signatures, from the Sunday-school teachers, from the tract distributors, etc.

These gratifying demonstrations of attachment were not lost upon their pastor. If the Lord had given him favor and influence with his people, they were talents to be used for their good, and might be made the means of opening a "great door and effectual" for his message. For three years only had he watched and

a dispersed and greatly depressed people—that we were as sheep going astray, and that to you, reverend sir, in the ordering of a wise providence, when every thing was discouraging among us, was committed the task of bringing together our scattered flock; and, by the divine blessing on your ministrations, we have gone from strength to strength till we have become a happy, a united, a strong people in the Lord. And do these recollections awaken in our bosoms no feelings of gratitude?

"We bless the Father of all mercies that His hand was extended to us for good, in sending us one who so boldly and faithfully proclaims those good tidings which bring life and immortality to light, and we trust you have the cheering reflection that your labors amongst us have not been in vain.

"We feel bound to you, reverend and dear sir, by ties of no common nature—ties so happily uniting us, that we can not permit them to be sundered without an effort to avert the impending evil. . . .

"We entreat you, dear sir, not for one moment seriously to think of consummating an act, fraught, as we can not but fear, with results so deplorable to this congregation. We entreat you to believe that you have the affections of your people, who feel that you go in and out amongst them, like a father amongst his children, spreading to the right and to the left, the blessings of the Gospel of peace.

"We hope, reverend and dear sir, that the dread which oppresses us may soon be removed, and that the period is far, very far distant, which shall find you no longer our pastor.

"We remain, reverend and dear sir,

"With sentiments of the highest regard,

"Your assured friends and affectionate parishioners."

(Signed by the Vestry.)

tended this tree of the Lord's own right-hand planting. Had He who appointed him to this service sought in vain for fruit? Perhaps not so much as the anxious husbandman feared. After-years have brought to light, what we can not doubt eternity will make still more manifest, that his labor was not altogether in vain in the Lord. At all events, he determined still to dig about it, looking unto God to give the increase.

In a letter to his brother, he thus refers to the events of which we have been speaking :

“ With yourself, I do not like the restless spirit which leads to such frequent changes ; you say truly that ‘ it does not allow one to remain in any place long enough to take root.’ There are two classes of the clergy who may be considered permanent—the very highest in point of talents and station, and the very lowest, whom nobody wants, and whose congregations know not how to shake them off ; but second-rate fellows, like myself—please excuse me if there is some vanity in this remark, there is some humility, as I trust you perceive, to neutralize it—are ever liable to be tossed and tormented with invitations to vacant churches.

“ My feelings and judgment hitherto are opposed to a change. The vestry and congregation of St. Stephen's have sent me very gratifying expressions of regard, but if any thing would induce me to entertain the thought of a removal, it would be the fact that my preaching has never, to all appearance, been less blessed than during the three years I have been here. The congregation has greatly increased—they listen attentively, but we have few conversions.”

In the course of the following winter, his long-

cherished desire to visit his native land, was revived. Every thing was proceeding harmoniously and pleasantly in the congregation; the well-appointed parochial machinery, in all its departments, was in full and satisfactory operation; and he felt that the time had arrived, when, without the sacrifice of any duty, he might indulge in this highest earthly gratification. To his proposal the vestry gave their ready assent. A beloved brother, the Rev. Z. Mead, had just resigned his church in Boston, and consented to take charge of the flock during his absence, and a more conscientious, exemplary shepherd, one who would more lovingly and faithfully watch over, tend, and feed them, he knew could not be found. He had now the pleasure to announce to his friends in England, the near realization of his hopes:

“*New-York, Jan. 8th, 1836.*

“MY DEAR BROTHER AND SISTER: We have all lived long enough, and seen enough of the uncertainty of human plans and intentions, to teach us not to say, ‘we *will* do so and so,’ but ‘*if the Lord will.*’ So now I say ‘if the Lord will,’ we shall visit you the coming spring. I would not calculate too much on any earthly pleasure, but I assure you, the very thought makes my heart swell. May we be furthered in our plans, and may our meeting be pleasant, profitable, and a pledge of a better meeting, in a better world, before the throne of glory, where ‘there is no more sea,’ nothing to trouble, nothing to divide, but where communion is sweet, holy, eternal.

“I must tell you how far we have progressed in our plans. . . . We hope to sail in the packet England, on the 16th of March. When you are at tea

on the evening of that day, which will be about noon here, you may imagine us spreading our sails to the wind, and our faces and our hearts towards you. Pray for us, that He who ‘spreadeth out the heavens’ and ‘ruleth the raging of the sea,’ may preserve us on the great deep, and bring us to the haven where we would be. . . . .

“I am glad to hear that Bishop Chase is again well received of my countrymen. He is an admirable man as pioneer for the West; had I been aware of his plans, I should certainly have given him a letter to you. I assure you, you are mistaken, in supposing that we are in danger of forgetting *home* necessities in our zeal for *foreign* missionary operations. Ours is a ‘*Domestic and Foreign* Missionary Society.’ They are twin sisters and must live and grow together.”

Another opportunity being thus afforded for streams of kindness towards Mr. and Mrs. Jackson, they flowed in abundantly, from friends without and within their congregation. Letters of congratulation, of personal affection, of assurances of prayers for their safety and happiness, from Christian friends in every direction, were as numerous as they were gratifying. Some of these breathe forth so truly the feelings of attachment and veneration, which are not unfrequently cherished in the depths of the heart in the new world, for the Fatherland, that we are tempted to give an extract from one as a specimen :

“We are rejoiced to find that your people have granted you leave of absence, to visit your own England—glorious old England! I love her as the land of my

fathers — the land where true political and religious liberty were first known—the land which has done more for the spread of the Gospel than all the world beside — the land whence science and religion have flowed as from their source, and illuminated and comforted many dark and remote corners of the earth — the land of Wycliffe and Cranmer, of Latimer and Ridley, of Newton, Scott, and Venn, of Whitefield, Wesley, and Doddridge, and a host of holy bishops and pastors. I consider dear old England as *almost* the place of *my* birth, as well as yours, and I will not yield, even to *you*, the right of loving her better than I do. My imagination often revels in delightful reflections on her ancient glories; and I have not yet abandoned the intention of visiting her green fields and rich valleys. The majestic oaks which sheltered the heads of the Druids, and witnessed their mysterious rites, are objects of my veneration; and the monuments of ages far beyond the Conquest — an era which I can hardly name without a tear, as a tribute to the memory of my Saxon ancestors — have taken such a hold on my affections, that I can not rest until I get hold of some little relic of those interesting days. . . . One of our ancestors, Sir R. W —, was a member of Parliament in the days of Queen Elizabeth, and I doubt not, some of my kindred are still to be found.”

The main object of Mr. Jackson's visit to his native land, was to renew intercourse with his family after long absence, and to revisit the scenes of his birth and early years; yet it was essential to his happiness that some portion of his Master's work should be interwoven with every design. He therefore gladly accepted the appointment of delegate from the Protest-

ant Episcopal Missionary Society — the American Bible Society — the American Tract Society — and the Prayer-Book and Homily Society of Maryland, to their kindred institutions in England. He likewise undertook some informal commissions for the benefit of other objects connected with the Church, the Colonization Society, and the general cause of philanthropy.

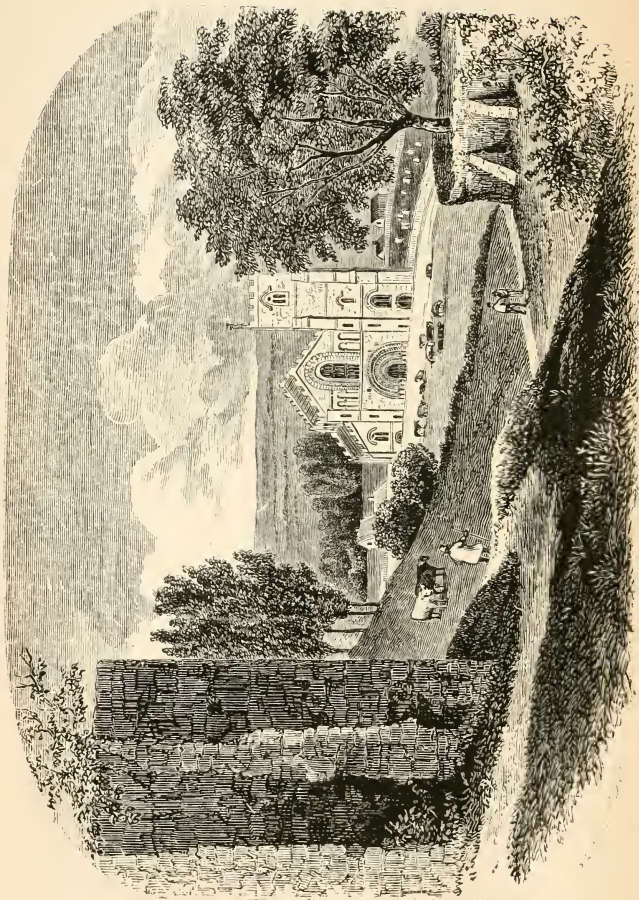
Every pecuniary facility had been most kindly and considerately afforded by his friends in St. Stephen's, and on reaching the steamer, there was placed in his hands, through his friend, Dr. Cutler, a receipt for the passage of himself and Mrs. Jackson, from some large-hearted Christian gentlemen, "as an expression of their appreciation of his services in the religious community in New-York." A similar considerate provision was made for their return-passage by some attached members of the congregation. Thus, having "tarried the Lord's leisure," He was pleased to open the way before him at this time, as plainly as five years before He had hedged it up.

He took leave of his people on Tuesday evening, the 15th of March, in the lecture-room, commending them to God, and, under Him, to the beloved brother who was to dispense to them the word of His grace; and soliciting for him their love and their prayers, entreated them to receive it with meekness to the saving of their souls; "and when he had thus spoken, he kneeled down and prayed with them all." His brother, the Rev. J. E. Jackson, whose son accompanied them to England, had come from Virginia, to take leave of them, and the next morning they met at the

steamer so large a number of friends and parishioners, who devoted the day to accompanying them to the Quarantine ground, that the captain inquired whether the whole congregation of St. Stephen's were not in attendance. In the afternoon they bade a final farewell, and, borne upon the prayers of many a loving heart, set sail in the fine packet-ship *England*, Captain Waite, and were soon out at sea.







TUTBURY CHURCH, STAFFORDSHIRE, ENGLAND.

## CHAPTER X.

### VISIT TO ENGLAND.

“MANY a joyful sight was given,  
Many a lovely vision here,  
Hill, and vale, and starry even,  
Friendship’s smile, affection’s tear;  
These were shadows, sent in love,  
Of realities above!”

LANGE.

“IF I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.”—PSALM 139 : 9, 10.

HE who rules the winds and the waves, commanded them so graciously for our voyagers, that Mr. Jackson was enabled to pursue without interruption, his delightful work of “holding forth the word of life” each Lord’s day to attentive listeners; and in the short space of three weeks, with a grateful sense of God’s mercies, they landed in Liverpool.

It would not be easy to describe the pure enjoyment experienced by the subject of this memoir, when, in all the freshness of his feelings, his feet pressed once more his native soil. It seemed like fairy-land, after the weary monotony of a sea-voyage, as this beautiful garden of England was spread out before them, clothed in all the living green of its rich meadows,

“The grace  
Of hedgerow beauties numberless, square tower,  
Tall spire, from which the sound of cheerful bells  
Just undulates upon the ear,”

with its little villages clustering around the old ivy-covered churches — themselves almost buried in vines and fruit-blossoms; their sombre dark-colored brick houses and quaint little cottages, with thatched and moss-grown roofs — all bringing before the eye, the picture he had often presented to the imagination of the charming rural beauties of old England; and all contrasting so strikingly with the bright and new aspect of things in this new world of ours.

With thrilling interest, as they approached the old town of Tutbury, was every well-remembered feature pointed out, and the associations which clung to it, dwelt upon. With eager gaze as they neared the sacred spot, was the eye directed to catch the first glimpse of the Church, the Castle, the river, the bridge, till, each object passed, the brother's door was at last reached. The shades of evening rested on the landscape, nor may we penetrate beyond them into the sacred joy of that Christian home, nor dwell upon the emotions which welled up from that fountain of unusually strong love of kindred, which had its place in their hearts.

The brothers had parted nineteen years before, when both were just on the verge of manhood, and now, he who was a few years the senior, surrounded by wife and children, occupied the once paternal dwelling; and the family altar, which had witnessed the father's prayers for the sons, since so widely

separated, was now vocal with their reunited praises of Him who had watched over them, when they were absent one from another, who had crowned every step with His goodness, and brought them together again, "the living, the living to praise Him," as they did that day.

To a friend, who some years before had visited England, Mr. Jackson had written :

"And, so you have been to Tutbury — that spot 'beloved by me o'er all the world beside.' Many are the pleasing recollections, connected with that place, to me. There I was born, and there, I trust, I was born again; there my father and mother lie, and in that old church, my spiritual father lies. When you visit it again, do go to their graves for me. My dear father's prayers, and dear Hutchinson's preaching, were instrumental, under God, in bringing me from darkness to light, from death to life. I may never stand over their mortal remains, but I expect to meet them where 'mortality is swallowed up of life.' The former would be a pleasure, but it would be a joy mingled with tears; the latter will be unmingled delight, for in that blest world, all tears are wiped away."

That mingled pleasure was now his; again and again were they visited — those parents' and that pastor's grave. He loved to linger too about the ruins of the old castle, whose name had been so often on his lips, whose origin was lost in a remote antiquity, and whose every mouldering stone was a chronicle.\* No

\* Some slight indications appear of the Castle of Tutbury having been occupied by the Romans, during their abode in Britain, but there

scene, either of his boyish sports, or his more serious pursuits, was left unvisited; and above all, the venerable church, on whose massive walls the ceaseless wear of eight centuries had left but little impression, whose dust and stones were precious in his sight, as the place where God had put His name, and made Himself known to his soul, and whose walls still echoed, as when he left it, with the pure Gospel, though from other lips.

On the following Lord's day, he once more worshipped in the church of his fathers, and united with loved ones on earth, with angels and archangels, and with all the company of heaven, to laud and magnify the glorious Name.

Nor must we pass unnoticed, the unforgotten music of those chimes, which fell again so sweetly on his ear, ringing out for him a thousand hallowed memories. From his heart he could say :

are stronger reasons for deducing the name and first erection of this town, from the Saxons alone, who dedicated it to their idol Tuisto. About the year 653, Peda, a Mercian king, embraced the Christian religion. The worship of Tuisto was then discontinued, but Tutbury retained its importance as a place of security in the predatory warfare which the Mercians carried on with the states around them. The chief interest, however, attaching to the Castle in the day of its splendor, and now of its picturesque ruin, arises from the connection of its history with that of the unfortunate Mary, Queen of Scots, who was incarcerated here at intervals, from A.D. 1568 - 85. The walls of her apartments are still standing; some of these were of large dimensions—the hall sixty-one feet long by twenty-nine broad—the state-chamber, forty-five feet long by twenty-nine broad, etc. Among other expensive luxuries permitted to the household of the captive Queen, may be mentioned the annual consumption of ten tuns of wine, *besides what the Queen used for bathing.*



“ I love ye, chimes of Motherland,  
With all this soul of mine ;  
And bless the Lord that I am sprung,  
Of good old English line.  
From hill to hill like sentinels,  
Responsively they cry,  
And sing the rising of the Lord,  
From vale to mountain high.”

In such union, and amid such scenes — mutually happy in finding that fraternal affection had suffered nothing by absence, deep in reminiscences of the past, each recognizing “ a God employed in all the good and ill that checker life,” and cordially participating in that Christian fellowship, which is the “ comfort of love” — a week or two passed rapidly away. At the expiration of that time, the two brothers and their wives proceeded to London, to share in the great religious anniversaries of that metropolis.

Here we must content ourselves with the most cursory allusion to his incessant engagements, and greatly enjoyed privileges. Indeed, any thing like a minute detail would perhaps be tedious, as he was but following, where, six years before, Dr. Milnor had led the way, in the series of delegations between the religious societies of Great Britain and the United States, with such Christian courtesy and gentlemanly bearing, as secured a ready welcome to those who succeeded him in his representative capacity. Letters of introduction from this highly-esteemed friend, were a sure passport to those evangelical Christians, towards whom Mr. Jackson’s sympathies drew him ; and being well supplied with these from him and many other sources, and appearing as he did, the advocate of interests dear



to every Christian, English hearts and English hands were by no means backward to welcome him to their various public gatherings; while the well-known hospitality, of which every American thus coming among them has had large experience, brought him into contact with some of the best and holiest men of that favored land. It will be sufficient to mention the names of the Bishop of Chester, now Archbishop of Canterbury, Bishop of Winchester, Edward Bickersteth, Baptist Noel, Hugh Stowell, J. Angell James, Dr. Duff, the venerable Dr. Marsh, and J. Haldane Stewart, who for a considerable part of this century, failed not every year to issue his earnest and loving invitations to Christians throughout the world, to unite in prayer on the 1st of January, for the outpouring of God's Holy Spirit. Dr. Philip, too, was there with his native Hottentot, and others who had counted not their lives dear, so that they might preach Christ to the heathen—one missionary, Mr. Nott, having almost forgotten his own language, during an absence of nearly forty years in the South-Sea Islands.

Mr. Jackson's first visits were paid to the Bible and Church Missionary Societies' houses; at the latter, they all attended the prayer-meeting which the now sainted Bickersteth established, and which for about twenty years had refreshed many a weary spirit, and no doubt brought blessings on the head of many a distant missionary. With the Rev. Mr. Brandram, principal Secretary of the British and Foreign Bible Society, this introduction was the beginning of much pleasant intercourse, which is now, we can not doubt, being carried on and perfected in their Father's house above.

It might have been interesting to learn from his own pen what his impressions were, on meeting, in that beating heart of Protestant Christendom whose pulsations are felt to the ends of the earth, brethren whose praise is in all the churches, and towards whom his warm heart now went forth in the unrestrained freedom of Christian intercourse, and in all the sincerity of Christian love—and on hearing the tidings, which one and another were privileged to carry, of the progress of the Redeemer's work on earth. But the letters which alone recorded these impressions are no longer accessible, the greater number of those to whom they were addressed having passed away from earth. It is left for us to say that it was to him a season of intense interest—the culminating point of that species of religious enjoyment.

That enjoyment was rendered yet more complete by the addition to their circle of his dear friend, Dr. Willett, who, with Mrs. Willett, was now on his return to the United States from a continental tour, after a long absence. He had written to his pastor some time before: "My soul pants with earnest desire to live again in a Protestant land, and to unite my efforts with those of my fellow-Christians in their labors to spread the Gospel." In order to carry home with him a savor of good things, he had reserved his last visit for Protestant England, and so timed it as to be in London at the season of these religious festivals, when the largest number of the great and good of all names are congregated together, and where he might see for himself those fountains of benevolence which are constantly sending forth streams of spiritual health to all nations.

Mr. Jackson's first public address was at the anniversary of the British and Foreign Bible Society, in Exeter Hall. He was introduced as the delegate of the American Bible Society, and received with warm greetings, as was also his address; the President, Lord Bexley, making very kind and gratifying allusion, at the conclusion of the meeting, both to it and the American Bible Society.

In the course of his opening remarks, Mr. Jackson thus refers to his position and feelings :

“As an Anglo-American, I feel peculiar pleasure in the relation it is my happiness this day to sustain to both lands. My Lord, I can set my foot on either country and say it is mine. England gave me birth; America welcomed me to her shores. England gave me my Christian name; America my ministerial commission. In England I was taught the first principles of the Gospel of Christ; in America it is my high honor to teach them to others. In England I learnt the lesson of benevolence at the feet of—not a Gamaliel, but a better, a Nathanael—George Watson Hutchinson; in America I have endeavored to do some service to the Redeemer's cause. Thirty years ago I collected my pence per week for your Society, and now it is my honor to bear my part in turning larger streams into the reservoir of your noble daughter beyond the broad Atlantic. My Lord, I love England, and I love America. Columbia is a happy land. May her star-spangled banner long wave ‘o’er the land of the free and the home of the brave.’ May the American eagle take a twig from the true vine, and plant it in every land, and where’er the destroyer shall turn, may he meet the terror of the British lion's mouth. It has been said by one of your statesmen: ‘England and America united

may defy the world.' My Lord, in this holy cause they may defy all worlds that are opposed to holiness and the happiness of man."

Both himself and the societies he represented were received and acknowledged with much cordiality, and every kindly feeling reciprocated. He also received invitations from several other societies to speak at their respective meetings, and with some of these he was able to comply. But large and enthusiastic as were many of these immense gatherings in Exeter Hall, cheering and animating his spirit, it was at the smaller and more retired meeting of the Prayer-Book and Homily Society, and in the solemn, subdued and spiritual tone which pervaded it, that he found his sweetest refreshment. In such companionship day after day, was it not with peculiar point and appropriateness that the article of our Creed was repeated evening by evening,\* "I believe in the communion of saints."

Mr. Jackson sought and found some valuable opportunities for explaining the nature and objects of the Colonization Society, in quarters where it was particularly desirable it should be understood. That truly Christian nobleman, Lord Bexley, with whom he dined soon after the meeting of the Bible Society, expressed the wish that he would visit him at Foot's Cray for a full discussion of the subject; but a severe family bereavement prevented, and a drive which they

\* It was the practice for a sermon to be preached in one of the churches in the evening, for the particular object to be advocated the following morning in Exeter Hall, or some other public room. These morning meetings usually occupying five or six hours.

took together was gladly embraced for the purpose. It is hoped a correct and favorable impression may have been made for the Society, from the mention of this intercourse in a letter to Dr. Milnor, from which we extract :

*“Foot’s Cray Place, June 19th.*

“DEAR SIR: I had the pleasure to receive your letter of the 8th March by the hands of Mr. Jackson, and of hearing one of his able and valuable statements in Exeter Hall. I had also the honor of receiving him at dinner; but the hospitality which I should have been happy to show him, as well as my attendance at religious meetings this year, has been checked by the pressure of a heavy domestic affliction. I was happy to receive from his conversation, as well as from other accounts, so favorable a statement of the progress of the Episcopal Church in the United States, etc. etc.

. . . . .

“I hope you will not think any apology necessary, when you may give another friend a letter of introduction to me, as it will always give me pleasure to receive any communication from you, but especially when it affords at the same time an opportunity of forming so valuable an acquaintance as Mr. Jackson’s.

“Believe me, dear sir,

“Very faithfully yours,

“BEXLEY.”

The first church to which our travellers directed their steps was, as it seemed to them a matter of course, St. John’s, Bedford Row, a church associated with the honored names of Cecil, Pratt, Daniel Wilson, the late Bishop of Calcutta, and then filled by the

Hon. and Rev. B. W. Noel. The unction which pervaded a sermon rich in Scripture truth, caused it to distill as the dew upon their souls, that first Lord's day in London. Mr. Jackson presented his letter of introduction in the vestry, where a few minutes' conversation made him deeply regret his inability to accept an invitation afterward to Walthamstow, Mr. Noel's residence.

Besides the services of their first Sunday, they had the privilege of hearing amongst others the Bishop of Winchester, Mr. Dale, then of St. Bride's, Fleet Street, Mr. Melville repeatedly, and the venerable Mr. Wilkinson, the Romaine of the day, who though upwards of eighty years of age, still continued the Tuesday morning lecture, which for thirty-three years he had held at St. Bartholomew's, and although in the very heart of the business part of the city, it was always crowded with serious and attentive worshippers. His silver locks and venerable form, as with the attitude of a father he leaned over the pulpit and talked, rather than preached, to his people, irresistibly brought before the mind the aged, loving disciple, with those words of sweet persuasion on his lips: "My little children, let us not love in word, neither in tongue, but in deed and in truth." But of all whom they heard, none seemed so entirely and simply to preach Christ, pouring Him forth in all His preciousness and fullness through the channel of his own deeply-affected heart, as did the Rev. R. Waldo Sibthorp. As they left the church Mr. Jackson remarked: "That is the preaching under which my soul could be warmed and fed." How deeply did he feel the oft-repeated lesson,



"Cease ye from man," when he heard of his perversion.\*

From London they went down into the beautiful county of Kent, whence Mrs. Jackson's ancestors had emigrated; and as their eyes caught the extensive and enchanting view spread out before them from the top of Morant's, or as it is commonly called, Madam's Court Hill, they could not but think it justified the appellation by which her trans-Atlantic children had delighted to distinguish their native county, "the garden of England." In her lovely valleys, adorned with the graceful drapery of the hop-vine, in the warm hospitality of newly-found relatives, and in visiting numerous objects of interest in the neighborhood, another week sped rapidly by.

Among the many sources of pure enjoyment still left open to the Christian even in this sin-defiled world, are the beauties of nature, and the subject of this memoir entered into them in all their varied forms. Animated nature was particularly interesting to him, and birds his delight. In nothing, perhaps, had he been so often reminded that he was away from the land of his birth, as in the comparative scarcity, in the United States, of the ten thousand warblers that cheer the day in England. In childhood he had so marked their differing motions and listened

"To their dissimilar songs, all at once,  
Yet without discord,"

that his well-attuned ear would catch in a moment the

\* It is supposed that the fact of this perversion being but temporary is as extensively known as the perversion itself.



distinctive notes of each, and now they stole over his soul as remembered sounds of long ago.

“The thrush from the holly, the lark from the cloud,  
Their chorus of rapture sang jovial and loud;  
From the soft vernal sky, to the soft grassy ground,  
There was beauty above him, beneath and around.”

It was during their visit in Kent only, that this lover of nature's minstrelsy was regaled with the warblings of that most noted of song-birds, the night-ingale. Night after night was the note eagerly listened for, and when at last his ear caught the sound, the effect upon his feelings was exactly what good old Isaak Walton describes :

“He that at midnight, when the very laborers sleep securely, should hear, as I have heard, the clear air, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above the earth, and say : ‘ Lord ! what music hast Thou provided for Thy saints in heaven, when Thou affordest bad men such music on earth ? ’ ”

Leaving Kent, and visiting on their way “ Windsor's high and storied halls,” with the famous long walk which its glorious old elms have formed into aisles and arches of three miles in length, they proceeded to Oxford. In this ancient seat of learning, in the survey of its colleges, libraries and halls—those nurseries of England's noble sons, who have left their footprints on the sands of time, and won for her and for themselves imperishable fame, and the spot where some of her noblest martyrs sealed their testimony

with their blood—the deeper emotions of their souls were stirred.

Bath, Bristol and Clifton possessed each its own peculiar attraction. In Clifton, on the Sabbath, they found repose and refreshment in the services of the sanctuary, and in hearing the venerable Mr. Bidulph of Bristol, the author of a work on the Liturgy.

On Monday morning they followed a plan previously marked out for them by their friends, from which they expected much pleasure, but of which they soon found the half had not been told them. They had no conception of the surpassing beauty of the landscapes which in constant succession were to be spread out before them.

Crossing the Channel to Chepstow, they visited the ruins of its castle; then taking a jaunting-car, they wound their way through scenes of exceeding beauty, on a day of rare loveliness, with just such a mingling of cloud and sunshine as gives endless variety to the prospect.

On reaching Wyndcliff they left their carriage, sending it round to meet them on the opposite side of the cliff; and as they stood near its edge, and gained a bird's eye view of the extensive landscape through which the Wye was pursuing its graceful windings, like a silver thread, as far as the eye could reach, they overheard the remark of a gentleman near them, who like themselves was transfixed with the beauty of the scene, "For from the top of the rocks I see Him, and from the hills I behold Him," and imagination at once brought before them the impressive spectacle which the stranger in person, not in heart,

beheld with the eye of his mind—the wonderful sight which Balaam witnessed of the camp of the Lord's chosen people, numbering upward of two millions of souls, and spread over the valley to the extent of twelve square miles.

The next object of interest which presented itself was Tintern Abbey; and any thing more romantically beautiful, or better calculated to excite in the mind deep emotion, and awaken solemn reflection, than these unrivalled ruins, could not be imagined. The perfect repose in which it lies—the deep solitude by which it is surrounded—the immense thickness of the trunk of the ivy, which tells the tale of its great antiquity, as it climbs the pillars and arches and wreathes its foliage around that splendid window which once

“Shed down a flood of rays  
With rainbow hues and colors all ablaze”—

the massive, roofless walls, where now the bat and the owl find a home, standing as if in defiance of time—its grass-grown aisles “where once the high TE DEUM rose and worshippers had knelt”—all this and much more riveted them long to the spot. Reluctantly at length they turned away, and although during the remainder of their stay in the country they saw much that was exquisitely beautiful in scenery, they never felt that this could be surpassed, and Mr. Jackson urged all his friends, who afterward visited England, to indulge themselves, if possible, with a ride from Chepstow to Monmouth.

Much as they had been permitted to enjoy, it was with heartfelt pleasure that Mr. and Mrs. Jackson

again directed their steps to Tutbury, to share, with the family circle under his brother's roof, the dear delights of home. For, after all, it is in this sweet home-feeling, this settled repose of affection around the domestic hearth-stone, that the purest earthly enjoyment is to be found. Until the outer crust of English society is penetrated, and the inner home-life reached, it is impossible to appreciate English character. It is this which pervades and gives the great charm to its scenery. It is not so much distinguished by prospects of grandeur and sublimity, as by little home-scenes of rural repose and sheltered quiet, shut in by groves and hedges, in contrast with castles and palaces, magnificent parks and cultivated gardens, described with such felicity by one of her poets.

“Through each gradation, from the castled hall,  
The city dome, the villa crowned with shade,  
But chief from modest mansions numberless,  
In town or hamlet, sheltering middle life,  
Down to the cottaged vale and straw-roofed shed,  
This western isle hath long been famed for scenes  
Where bliss domestic finds a dwelling-place :  
Domestic bliss, that, like a harmless dove,  
(Honor and sweet endearment keeping guard,)  
Can centre in a little quiet nest  
All that desire would fly for through the earth ;  
That can, the world eluding, be itself  
A world enjoyed : that wants no witnesses  
But its own sharers and approving heaven :  
That, like a flower deep hid in rocky cleft,  
Smiles, though 'tis only looking at the sky.”

The two brothers having been taught by the same Spirit, and having taken God's word as a lamp to

their feet, it was interesting to them to compare and observe how they had been led to "walk by the same rule and mind the same thing."

In all the fullness of unrestricted communion were these subjects of deep interest daily brought out, and the things pertaining to the kingdom of Christ spoken of. As we can not doubt they are now together in the same home, we may be permitted to speak of the joy it gave to the subject of these pages, to observe how his beloved brother, whom he knew to be an intelligent and attached member of the Church of England, was, in his capacity as a layman, serving his generation and glorifying God—how his naturally sound mind, enlightened by the Spirit of God, was daily renewing its illumination, with a constancy and regularity which nothing was suffered to interrupt—how he labored by prayer and precept, both in his own household and among those whom he considered committed to his care by the providence of God, to impress upon them his own scriptural views of the spirituality of the law of God, the depravity of the human heart, and consequent necessity of a change, and of unequivocal decision of character and holiness of life as the only credible evidence of the reality of this change.

At the time of Mr. Jackson's visit, the pulpits of the Church of England were not open to the clergy of the American Church, but he cheerfully acceded to a proposal from the good Vicar of Tutbury, the Rev. George Robinson, to hold a service and preach in the school-room every Wednesday evening. He thus had the privilege of communicating to the inhabitants of his native place, of the gifts which God had begun to

bestow upon him while he was yet among them, and which time and exercise had matured. He had also the opportunity of pleading the cause of missions, at some of the local meetings of the Church Missionary Society.

In after-years, Mrs. Jackson, on revisiting England, had the pleasure of seeing notes of some of these lectures, as well as of his expositions of Scripture in the family, and even recollections of some of his conversations.

The home-pleasures of which we have been speaking, were agreeably varied by occasional family excursions and little tours, more or less extensive, bringing under their notice the most picturesque scenery and chief objects of interest in Derbyshire, Staffordshire, and Warwickshire. In Sheffield they had enjoyment of another order in intercourse with Christian friends, and in the society of the gifted poet, James Montgomery.

Lichfield, being only fifteen miles from Tutbury, and a place rich in historic interest, especially to the Christian and the Churchman, was, of course, not overlooked. Its venerable Cathedral, though not one of the largest in England, is remarkable for its beauty and grace, and possesses, among many other claims on the admiration of the beholder, that exquisite monument of two children by Chantrey—a triumph of creative art, and a representation of Innocence in peaceful repose, which the memory of those who have seen it can not but retain with more than ordinary tenacity.

But to Mr. Jackson the interest of Lichfield was peculiarly deep and tender, from the recollection of



his visits in former years, and the strong veneration with which he regarded "the noble army of martyrs," whose blood, as its name imports, had flowed copiously on that very spot, and proved the seed of his own beloved Church.\*

He took with him from this place a living memorial of his visit, in the form of a skylark, which those who frequented his study in after-years will well remember.

But this season of unclouded sunshine was drawing to a close. It was prolonged a week or two for the sake of seeing their old friend, Mrs. Hill, whom they had the mortification to find they had passed in Liverpool, on her way to the United States. On her return to Greece, however, they had the great pleasure of spending some days with her at Tutbury, and a few more at Atherstone Hall, with those real friends of our Greek mission and its missionaries, Mr. and Mrs. Bracebridge.

Shortly after this, they took a final leave of Tutbury, and expected, after spending a day or two in Liverpool, to sail for New-York on the first of November, but adverse winds and storms detained them until

\* It may be interesting to those who are not already acquainted with the fact, to mention that Lichfield Cathedral, the greater part of which is supposed to have been built during the reign of Henry III., stands on the spot which was watered by the blood of ancient British martyrs. From an inscription in the vestry of St. Mary's Church we learn, that in the second or third year of Diocletian's persecution in Britainé, many Christians suffered martyrdom, amongst whom was the proto-martyr and first principal of Britain, St. Alban, of Verulam, now called St. Alban's, A.D. 293. Shortly after, a thousand Christians, with Amphibalus, St. Alban's instructor, suffered martyrdom here, on which account it was called "*Licidfield*," that is, "the field of dead bodies."



the ninth. Beside the pleasure of meeting here the Rev. Dr. Bethune, then of Philadelphia—of renewing agreeable intercourse with the Rev. J. Haldane Stewart—of forming a passing acquaintance with Rev. Drs. McNeile and Raffles, and enjoying the hospitality of other friends—this unexpected detention afforded them opportunities of attending repeated services at Dr. McNeile's church. The lecture on Friday, preparatory to the communion—its administration on the Lord's day—the weekly lecture on prophecy—the Sunday evening's sermon—varied as they were in character, were all well calculated, by God's blessing, to arrest the attention and arouse the conscience of the worldly and thoughtless, and to strengthen and invigorate the Christian for the walk and warfare of faith.

In Liverpool Mr. Jackson's last sermon in England was preached, for the Society for Promoting Christianity among the Jews, and on the ninth of November he left his native land for the second and last time—not, as before, with the expectation of returning, and filled with uncertainty whether the Lord would accept the dedication of himself, which he longed to make, to the work of the ministry—but for his *home* in the western world, and as a herald of salvation in the Church of his choice and the land of his adoption. Tears at separation could not lose all their bitterness, but they were sweetened by the conviction that to the Christian no separation can be final. It would have been sinful to allow these tears to blind their eyes to the mercies which had laden their memories with delightful reminiscences for the rest of their days.

Every circumstance had been propitious since Mr.

and Mrs. Jackson had set sail from New-York, eight months before. They had seen much, heard much, and gathered food for many days—fresh materials for usefulness and fresh incentives to diligence. To these blessings had been added that of constant intercourse with his flock at home, and continued assurances of their well-being, their affection, and their prayers; without this his enjoyment would not have been complete. He had written to the congregation and the Sunday-school, collectively and individually, and we can not but regret that the letters to the Sunday-school, which were published at the time, are not now to be found.

England had for him the tie of birth, the charm of early associations, and of cultivated and elevated Christian society. His convictions had been confirmed by this visit, that nowhere was there so much practical religion to be found as among her clergy and people, as a body. But America had now the charm of *home*—a country full of youthful promise, stirring every energy of the Christian Church to keep pace with its rapid growth in population, in intellectual culture, in taste, in wealth, and in every worldly element that constitutes a great and prosperous nation. The renewal of intercourse with the one had not in the least alienated the affections he had given to the other, and he turned with a glad heart again to the daughter country, “in whose house,” as he expressed it, “he had found a happy home,” and to the daughter Church, in which he felt it his highest privilege to minister. “Her voice,” he said, “is the voice of the mother—the tones, the language, the same—the same confes-

sions and prayers—the same exhortations and Scripture—the same psalms and songs of praise.”

“ I love to know that, not alone,  
I meet the battle's angry tide ;  
That sainted myriads from their throne  
Descend to combat at my side.  
Mine is no solitary choice ;  
See here the seal of saints impressed !  
The prayer of millions swells my voice,  
The mind of ages fills my breast.

“ Long be our Father's temple ours,  
Woe to the hand by which it falls ;  
A thousand spirits watch its towers,  
A cloud of angels guard its walls.  
And be their shield by us possessed !  
Lord, rear around Thy blest abode  
The buttress of a holy breast,  
The rampart of a present God.”

## CHAPTER XI.

### MINISTRY IN NEW-YORK CONCLUDED.

“YE who your Lord’s commission bear,  
His way of mercy to prepare ;  
Think not of rest ; though dreams be sweet,  
Start up and ply your heavenward feet.  
Is not God’s oath upon your head,  
Ne’er to sink back in slothful bed,  
Never again your loins untie,  
Nor let your torches waste and die ?”

“LIFT up your eyes, and look on the fields ; for they are white already to harvest.”—ST. JOHN 4 : 35.

THE storms which detained Mr. and Mrs. Jackson so long in Liverpool were but the precursors of an unusually boisterous passage of nearly seven weeks, of which he thus speaks in a letter to his friends in England :

“*Ship Europa, Dec. 23d, 1836.*

“MY DEAR BROTHER AND SISTER : ‘Through the good hand of our God upon us,’ we are now within about a hundred and twenty-five miles of New-York. To-morrow morning, if the present wind continues and all be well, the highlands of Neversink will open upon us, and noon, we hope, will find us again on terra-firma. No dōubt you have imagined us there before this, but He who orders all things after the counsel of His own will

has been pleased to ordain otherwise. We have deep cause for gratitude in our preservation, but the voyage has been a most boisterous one.

“We have had a regular succession of very heavy gales, and not one day of fair wind, so that we have reached our present position with immense toil to the captain and crew, and much unpleasantness and not a little fear to the passengers. Psalm 107 : 23–29 will give you a pretty good history of our voyage, and yet no accident has occurred to man or ship ; and I trust the two following verses will form the sequel of our history. We have had a fine opportunity of acquiring the meaning of certain allusions in the Sacred Scriptures, such as, ‘The waves of the sea rage horribly.’ ‘He that wavereth is like a wave of the sea, driven with the wind and tossed.’ ‘Raging waves of the sea, foaming out their own shame.’ We were led to think much of His power and sovereignty who ‘raiseth the stormy wind,’ and on that world where there is ‘no more sea,’ so that I hope the time has not been entirely lost, though it feels very much like a blank in our existence.

“M—— has been much better than we had any reason to expect from the character of our voyage, and I have been exempt from sea-sickness, but have had the worst cough I ever had ; still I have been enabled to preach every Lord’s day, and to have prayer in the ladies’ cabin every night, at which a considerable portion of the gentlemen have been present ; so you see we have, as ever, much to be thankful for.”

Amidst the joyful welcome and mutual greetings of the pastor, his flock, and other friends, it is needless to tell how many hearts were glad and grateful. The fearful storms which had strewn the shores of Long Island

with wrecks, and filled friends at home for weeks with deep and anxious solicitude, had drawn forth many a prayer for their safety; and these were now answered. The captain and many of the passengers came to St. Stephen's on the following Lord's day to unite in praising God "for his goodness, and for his wonderful works to the children of men;" to "exalt him also in the congregation of the people, and praise him in the assembly of the elders." On previously visiting the Sunday-school, Mr. Jackson was overcome by the sound which greeted his ears of a hymn of praise for their safe return, composed for the occasion, and sung by the teachers and children.

After such a season of enjoyment and relaxation, for which he considered himself in no small measure indebted to many of his friends in St. Stephen's, he flattered himself, on returning to his beloved work, that he was about to make them partakers of the profitable stores he had laid up. But God had other designs. The tool which, for more than four years, had been in constant and faithful use on that part of His building, was about to be temporarily laid aside, preparatory to its being employed on the same work elsewhere. Instead of strength and vigor, he was soon reduced to weakness by the violent cold contracted during his wintry voyage, which was greatly aggravated by the constant demand made upon his voice from the moment of his arrival, in the pulpit, the lecture-room, the Sunday-schools, in addressing different associations in his own congregation and out of it, and in reporting to the various societies he had represented in England. The consequence was a

serious bronchial affection, from the effects of which he suffered, more or less severely, to the last day of life.

Again are we led to admire, in the experience of this servant of God, the harmony with which various agencies are made to work together for the direction of the steps of His children, and for the governance of His Holy Church universal. Like a piece of perfect mosaic, each minute particle fits in with the utmost exactness, evincing in its beautiful completeness the master mind which wrought it out. While it was becoming daily more and more evident that he must desist from preaching for a while, or remove to a more genial climate, he received a most unexpected call from the vestry of Christ Church, Louisville, Ky. This was no sooner known, than a similar proposal was made to him on behalf of a large and important church in one of the Northern cities, with a view of retaining, if possible, his services on the Atlantic border. But it was from no desire to leave St. Stephen's, that he was induced to listen favorably to a voice which would again dissolve the pastoral connection. In this instance, the uniting bond had received great accessions of strength during the past year, by the many acts of kindness and demonstrations of attachment he had received. He deeply felt, and often said, that friends more kind and true he never had, and never expected to have, than he had found there. How nobly they sustained him by their uniform friendship, coöperation, and prayers, has been already intimated, and how true they remained will appear as we proceed. And though a year or two before he had written to his brother, "My preaching has never to all



appearance been less blessed than here," yet there was sufficient increase of numbers, and of seriousness and attention in the congregation, to encourage him to lean upon the promise: "In due time ye shall reap if ye faint not." But he was, as he had said in the early days of his Christian life,

"Ready to go at His command,  
At His command stand still,"

and he had little hesitation in interpreting the language of these providential intimations to be, with reference to Louisville: "*This* is the way, walk ye in it."

The immense extent of the Gospel field in the Mississippi valley, whitening as it was for the harvest by a population surging West with unparalleled rapidity, and the acknowledged importance of occupying its most prominent points, of which Louisville was one, with heralds of salvation, whose trumpets should give no uncertain sound, gave to the cry, "Come over and help us," from such a quarter, a power of appeal which, at any time, might not have been lightly resisted. But besides these general arguments, there existed others which were entitled to grave consideration. The reasons which influenced him to this step, he gave in a letter to his brother in England, from which we briefly extract:

"*New-York, April 8th, 1837.*

" . . . . I have accepted the call, relinquished my present charge, and we leave New-York, D.V., March 2d. Yes, we are to be placed a thousand miles farther from you. This is hard to flesh and blood, but it may not weigh against other and higher considerations. You

will naturally ask why we go, and I will tell you as well as I can in the short space my sheet affords.

. . . . .

“With regard to Louisville, the people are represented as strongly Virginian, but this alone would not have induced us, or justified us in a change; if it would, we should have gone to —, Va., some time since. The main reason is the great importance of the situation for usefulness. The *New-York Observer* says of it two years ago: ‘This city is one of the most important in the valley of the Mississippi, and is a place where a powerful moral influence would reach further, and be more efficient, than at any point of that vast region.’

. . . . .

“I have thus given you the opinions of some of my most judicious friends, and could greatly multiply such extracts from their letters, but these will suffice to show you that we have not acted hastily or unadvisedly, but soberly, discreetly, and I trust, in the fear of God. My continued cough had considerable influence in the decision, the Kentucky climate being considered much more favorable than this for such affections; so that even Dr. Willett thinks I ought to go to Louisville, and you know his feelings well enough to be convinced that he would not say this without the very strongest reasons. This step has the approbation of all our Virginia ‘kith and kin,’ and will, I trust, have yours, as well as your prayers.”

That it was no small trial to Mr. Jackson, to be separated by so many hundreds of miles from his kindred, from the friendships which had sprung up east of the Mountains, wherever his lot had been cast, from the intercourse with his clerical brethren, in which he

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had so delighted, and from many interesting associations and advantages, with which a ministry of nearly twenty years had surrounded him, may well be imagined. Yet the sundering of these precious ties, and entrance on his work in a distant part of the country, among strangers, was not, in his mind, worthy to be compared with the privilege of giving up something for Christ, and the happiness he felt in doing His work and will.

It must be left to the great day of account, to reveal the aggregate of good accomplished by Mr. Jackson's labors in New-York, but when we review what he was in his parish, and remember how much he did beyond its pale and out of the pulpit, and when we reflect that "influence never dies," we may well believe that the efficacy of such a ministry can not be lost. In one department of influence which he felt, as has been already said, to be of priceless value — that over young men preparing for the ministry—his position in New-York was inferior to that he had left in Alexandria; yet, to some extent, this talent was given him to occupy even here. Four, who are now serving the Church of God, as watchmen upon her walls, belonged to his congregation; several of the students from the General Theological Seminary, about two miles distant from St. Stephen's, attached themselves to the Sunday-school, and were more or less intimate in his family, and many others were occasional hearers. From the recollections of two of these, and from a communicant of St. Stephen's, we give extracts in which some touches of character come out, which we

think may prove an acceptable addition to the imperfect sketch here given of this period of his life.

*From the Rev. R. F——.*

“The recollections of Mr. Jackson’s ministry in 1834–35, are very strongly impressed upon my mind, and are some of the pleasantest of my life ; for it was then I first became interested in religion, and it was from his hands I first received the Holy Communion. Even now, after the lapse of twenty-five years, I can recall his appearance and earnest manner in the pulpit, together with many of his sermons and the impressions they made.

“Twenty-five years ago extempore preaching was more rare than it is now. It would be interesting to know how Mr. Jackson prepared himself to preach without a manuscript. I well remember one sermon at St. Stephen’s lecture-room, after he became rector of Christ Church, Louisville, and was asked by a friend to put it on paper ; a thing by no means difficult, because the plan was so clearly laid, its unity so well maintained, and its illustrations, drawn from the Holy Scriptures themselves, so striking. It was obvious that, if the sermon was not written, the subject had been thoroughly studied, and he probably knew what he was going to say, quite as well when he went into the pulpit, as if it had been before him. A gentleman present, who then heard him for the first time, asked, immediately after the service, how it was possible they could have let such a preacher go from St. Stephen’s. I received much instruction from Mr. Jackson, not only from his sermons, which were always profitable and impressive, but likewise in his more familiar pastoral relations, such as the Sunday-school and Bible-class. With regard to the latter particularly, I have before my mind a very pleasant picture of one which

he instructed in the Sunday school room. Many young persons attended it, though the majority were of mature years. The questions used, were those of his brother, the Rev. Thomas Jackson. These questions, which were then just published, were, I have heard him say, the result of an agreement entered into by himself and his two brothers. The need of such a book of questions on the services of the Church was discussed, and a sort of pledge given that, before their next annual visit to each other, one of them would endeavor to supply the deficiency. Hence the publication to which I refer, and which is now extensively used in our Sunday-schools. The collect, epistle, and gospel, were selected for our study. Those who joined the class gave in their names. Mr. Jackson brought the numbers of the questions written on slips of paper, which were handed round to the members. These questions, which thus fell to us by a sort of lot, were to be answered in writing at the next meeting. The answers were laid upon the desk, and no one but the writer knew from whom they came. Mr. Jackson read the questions and answers, commenting on them, and giving such instruction on the passage, as he thought necessary. The results were most happy. Every one seemed to enjoy the exercise. They came without any dread of being catechised. They were compelled to investigate, at least a part of the lesson, very closely.

“Some of us that winter learned to appreciate the order, beauty, and harmony of the services as we had never done before, for it was decidedly the tendency of the teaching under which we were, to bring these points out. Wherever Mr. Jackson stood with respect to ecclesiastical parties, with regard to the Church’s *order*, he ranked with the best churchmen, and while he inspired us

with the love of it, he never failed rightly to divide the doctrine of Christ.

“In his social relations there was something peculiarly winning. He was frank, cordial, and cheerful — had a gentleness and playfulness of manner, reminding one of a pure-minded child, and most attractive to young people, yet a sobriety and propriety of demeanor which inspired respect and reverence, and forbade any approach to familiarity. I have known very many clergymen since, but I can recall none, whom I should be more willing to hold up as a model in this respect than Mr. Jackson.”

The desire here expressed to know the secret of Mr. Jackson's preparation for extempore speaking, has been fully met in the early pages of this memoir; while the above remarks serve to confirm what was then said of the advantages of the practice.

*From a Communicant at St. Stephen's.*

“It has been my privilege to have several good pastors, but none whose teachings, so like marrow and fatness, sunk deep into the soul, bringing forth, as I humbly trust, the fruits of the Spirit, as my ever-lamented and greatly beloved Mr. Jackson. He would give us more instruction and incentives to holiness, in five minutes' comment on a text, than many would in a long sermon. Though I had long been a communicant, and, I trust, a sincere one, before I knew this dear pastor, yet for much, *very* much of my Christian character and principles am I indebted to him. . . . .

“There was one morning in our lecture-room upon which memory often dwells, and so vividly is it impressed there, that I can not, even now, speak of it without tears.



It was Lent. Our dear Mr. Jackson was suffering much from his throat, and the call from Louisville was under consideration. Oh! it was a sad, *sad* morning! The room was silent as the grave. Many hearts were in deep grief, for the apprehension had begun to be felt that we were about to lose our beloved pastor. After reading the service in his most solemn and impressive manner, Mr. Jackson remarked that the doctor had forbidden his using his voice, and his own sensations warned him of the danger, still he could not close the service without pointing out a few words for our meditation. They were taken principally from the sixth selection of Psalms; two or three from the 32d, the same from the 130th, and the whole of the 121st Psalm, to which were most emphatically added these words from the first Lesson: 'Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy sons' sons . . . : that it may go well with thee and with thy children after thee.' (Deut. 4 : 9, 40.) But the repetition of these words without his peculiarly solemn tones and manner, can give no idea of what it was. It was but too evident why that verse was pointed out to us with such meaning emphasis, 'I will inform thee and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye;' and, with such earnestness of faith, another: 'I look for the Lord; my soul doth wait for him; in his word is my trust;' and methought I could see the brightness of heavenly consolation lighting up his soul as he exclaimed: 'I will lift up mine eyes unto the hills, from whence cometh my help.' It is the fervent desire of my heart that all of us who were permitted to hear that powerful and touching appeal, may indeed so



take heed to our ways, and keep our souls with all diligence, that it may go well with us, and that, at the last great day, from our congregation and from all to whom he was sent to preach the unsearchable riches of Christ, many may be numbered among the redeemed of the Lord, bearing testimony to the faithfulness with which this beloved pastor discharged his responsible duties.”

The Rev. Dr. Pitkin, of Albany, thus gives his impressions of Mr. Jackson, and the closing services in St. Stephen’s Church :

“On the first or second Sunday after my arrival in New-York as a student of theology, Mr. Francis Vinton, the present popular minister of Trinity Church, called at my room and said that I must certainly attend St. Stephen’s Church with him, and hear the farewell sermon of the most popular preacher in the city. This was my first acquaintance with the Rev. William Jackson.

“I remember well the impression that he left upon me. I did not think him eloquent ; but I thought that I saw something better than the finest oratory. His appearance, and his manner, and his sermon, were entirely different from what I had expected. I seemed to see a man who entered into the whole truth of his position, and as he rose up in his pulpit and took the words of the prophet Samuel as his own, ‘Behold, here I am ; witness against me before the Lord and before his anointed ; whose ox have I taken,’ etc.,\* and sustained

\* The text of the sermon to which reference is here made was Psalm 40 : 9, 10 : “*I have preached righteousness in the great congregation : lo, I have not refrained my lips, O Lord, thou knowest,*” etc., and the words of Samuel here quoted are incidentally introduced in the opening remarks.

himself throughout in the same high tone, which blended into one of Christian humility and the manliness of conscious rectitude, I gained a new sense of the power of the Christian ministry.

“He was then leaving St. Stephen’s for his new, and, as it proved, his final home in Louisville, Ky. Four years from that time I was settled with him in the same city, where we exercised our separate ministries in perfect harmony until his death. The impression that he first made upon my mind was not effaced, but rather deepened, by our future intercourse.

“He was called a Low Churchman, and belonged decidedly to what is technically called the Evangelical School of Theology; but practically he had very high views of the work and the office of the Christian priesthood—though he would perhaps have scrupled at the name—and in conducting the Church services, he impressed on others his own sense of its dignity, and strength, and beauty.”\*

The subject of our memoir was prepared for his work, both in New-York and Louisville, by trial—that trial of faith which strengthens it. It has been seen how on his way to New-York his faith was tested in the way of *active* obedience, and he was found ready to *do*; on his way to Louisville it was the faith of submission that was to be proved, and he was found equally ready to *suffer*. In both cases he experienced the blessedness of having a care, by the casting of which upon his heavenly Father, he had abundant proof that He cared for him.

In consequence of the affection of his throat already

\* See Dr. Sprague’s *Episcopal Pulpit*, p. 656.

mentioned, Mr. Jackson was strongly advised by his physician to abstain entirely from public speaking, after relinquishing his charge in New-York, until he entered upon that in Louisville, and moreover to make that rest as long as possible. In visiting, however, among his old friends at the South previous to his departure, it seemed impossible for him to resist their solicitations to preach at least once in each place. On his way out he reached Rochester, N. Y., on Saturday night, where he learned that the church must be closed the next day, owing to Dr. Whitehouse's absence in Europe, unless he could officiate, and he ventured to do so. The consequence of all this was that, at the close of the second service, his voice was entirely gone, nor did he recover it, so as to be able to speak above a whisper, for some weeks after reaching Ohio. This was a dark cloud in his path, overshadowing all his bright prospects of proclaiming the Gospel in the great valley of the West. What it might portend for the future he knew not, but he knew that if the Lord had work for him to do He would bestow the ability, and he had learned to be "careful less to serve Him *much* than to please Him *perfectly*." Ere long this dreaded cloud broke in blessings on his head, and God verified in his own experience the words he had put into his mouth for others.

"If sickness," said he, "invades our frame, or loss of property whelms us in despondency and gloom, His hand hath done it. But it is as a father corrects his son. There is a blessing in it, and at the end of the appointed days He removes the clouds of sorrow from us, or us

from them. He gives us as happy an issue out of all our afflictions as He did to Abraham. Therefore let your course be onward, though you go weeping as you go. There is a monument before you to encourage your faith and hope in God. Are you passing through deep and troubled waters?—it rises above the waves; and through the flames?—they light up the inscription: JEHOVAH JIREH; or under a cloud?—it is seen in the cloud like the bow of a gracious covenant; or through the valley of the shadow of death?—if a mountain, like Sinai, forms one side thereof, a mountain, like Calvary, forms the other, and on it the cross, with this inscription in Greek, and Latin, and Hebrew, and in the language of every nation: JEHOVAH JIREH, the Lord will provide.”

This inscription, so clearly visible to the eye of his faith, was at this juncture to be renewedly impressed upon his heart. His work was not done. He was yet to be allowed more sowing time, that he might reap a still richer harvest in eternity. In a few weeks he was so far restored that he ventured to proceed to Louisville, and by the time he reached there, to his surprise and gratitude, he was enabled to preach with little difficulty; his fine voice gradually regained its accustomed strength, and it was not until four years after, that his labors suffered any serious interruption from this cause.

In writing from Ohio to friends in New-York, allusion was made to these darkened prospects, and soon after his arrival in Louisville no fewer than three proposals reached him, evincing the estimation in which he was held in official quarters in that city, and furnishing, at the same time, what was still more grateful

to his feelings, renewed proofs that he had there friends, according to the Bible definition of that much abused term, who "love at all times."

One of these overtures was from the *American Bible Society*, the character of which is thus given in a letter from its excellent Secretary, the Rev. Dr. Brigham: "Learning that, in his journey to the West, Mr. Jackson's voice had become so far impaired that he might not be able to act as constant preacher and pastor, an effort was made to secure his permanent connection with our Society. It seemed to us that, with his knowledge of its operations, he might exercise a kind of general supervision of its agencies and affairs at the West, with great benefit to all concerned. After some correspondence with him, however, he declined, as he found himself able to assume the duties of his new parish."

Another proposal was from the *Protestant Episcopal Missionary Society*, the objects of both which Societies, it will be remembered, lay very near his heart. The third was from private friends, suggesting, in the most delicate and generous manner, that Mr. and Mrs. Jackson should undertake the education of a few young ladies, for which they would make every preparatory arrangement, and assume all the pecuniary responsibilities; still further enhancing this considerate kindness, by leaving to them the selection of any locality that might be thought most favorable to Mr. Jackson's health. Had the suspension of his pulpit labors been rendered necessary, as was apprehended, either of these plans would have afforded the desired rest for his voice, and such opportunity for serving his Lord

and Master as would have been altogether congenial to his feelings, and would have been most thankfully embraced.

He was deeply affected by this fresh instance of the great goodness of God to him, in blessing him with friends indeed, who, if one door of usefulness should be closed, stood ready, as instruments in His hands for opening others.

“Many sounds are sweet,  
But sweeter none than voice of faithful friend;  
Sweet always; sweetest heard in loudest storms.”

This was one of the prominent points on his journey whereon he set up a commemorative stone and called it “EBENEZER.”

## CHAPTER XII.

### MINISTRY IN LOUISVILLE.

“BLESSED be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honor and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord.”—PRAYER-BOOK.

MR. JACKSON held, that, as a general rule, it was very undesirable for a man to change his sphere of labor after he had reached the age of forty; his habits would then have become so confirmed that he could not easily accommodate himself to new circumstances, and he should consider himself settled for life. By this rule he expected to act, but, as he followed God's plan, not his own, he deviated from it.

It might be asked, in view of the positions he had heretofore been appointed to fill, “Was he equally adapted for one in many respects so widely different?” A sufficient answer may be found in the fact that God

“Gives to every man  
The virtue, temper, understanding, taste,  
That lifts him into life, and lets him fall  
Just in the niche he was ordained to fill.”

In his whole previous life, no doubt, the preparation for each successive department of his work had





ST. PAUL'S CHURCH, LOUISVILLE, KY.



been going on. He had known no other wish than to accomplish the mission which he had received from his Saviour, and the works which were prepared for him were set out before him on his way, following each other so naturally, that he had only to use the talents intrusted to him, which he did without sloth or stint, and the promise was fulfilled: "Lo, I am with you alway."

A skillful hand has drawn the following outline of "Men for the Age:" "It is not great men that we want, but plain, honest, hopeful, earnest, devoted men. . . . Real strength of character consists in the moral rather than in the intellectual element. . . . The leading elements of character to be aimed at are, a clear grasp of truth; courage to maintain it; personal consistency; ability to defend the truth, and zeal to propagate it. Christian cheerfulness, a well-governed temper, humility of deportment and simplicity of manner, are all essential features in 'men for the age.'"<sup>\*</sup> If this be correct, as we think it is, it will be seen with what singular propriety Mr. Jackson may be called a *man for the age*. How appropriately it portrays the character of the men for the *West*, we think must strike all who have had the opportunity of judging.

Mr. Jackson was in the habit of remarking that injustice was, in his opinion, done to the Western people, by the general impression that they craved a showy, declamatory style of pulpit oratory. He admitted that they were keenly alive to the charms of

\* The Rev. C. Garbett's lecture on "The Men for the Age."

eloquence, and that, in common with all Christendom, there were too many "itching ears" amongst them; but he contended that, as a people, they only required, what they had the fullest right to expect, and what every minister of Christ ought, in his measure, to possess, namely, an ordinary amount of the qualifications enumerated above for "men for the age," with his whole heart in the great work of getting men out from the world and leading them to heaven. This he always said was all that was needed, by the blessing of the quickening Spirit, to do the work of the Lord in the West. His own style of preaching, direct, manly, earnest, from the heart, was well suited to the frank, generous, warm-hearted, intelligent people, with whom he had now to do.

Kentucky, having once formed a part of the "Old Dominion," was settled at the time of the deepest depression of the Episcopal Church there—in that sad day of rebuke and blasphemy, when only her great Head could have preserved the vitality, which has since sprung up into such healthful, vigorous life. "The flocks were scattered and divided; the pastors few, poor and suspected," and, we are sorry to add, many of them unworthy. The surrounding denominations were equally declining, and a blighting influence pervaded the whole moral atmosphere. As might be expected in such a state of things, we are told: "Infidelity was spreading all around, girdled every where by a fierce and unreasoning fanaticism."\* As was the mother so was the daughter. The families

\* Wilberforce's *American Church*, p. 185.

of the higher class of pioneers to Kentucky, had been nominally principally of the Episcopal Church, but they carried with them to their distant homes no minister of her altars, and having no form of godliness, it is to be feared there could be little of its power. Humanly speaking, both must have been lost, but for the vitality and efficiency which, to a degree, marked the Presbyterian and Baptist bodies. Upon these two sister denominations devolved the labor and honor of planting the Christian Church in this wilderness. In time Methodism, having sprung up in England, crossed the Atlantic, and extended her operations even to Kentucky. Those Episcopalians who desired to follow the Saviour and profess His name, however strong their predilections for the Church of their fathers, had no alternative but to attach themselves to one of these denominations. Even of these, for many years, the churches and ministers were few, and too many of the preachers throughout the State, were of that ignorant class who can not gain the ear, or inspire the respect, of the intelligent. It is not surprising that, under these circumstances, infidelity, or rather a careless negation of all religion, prevailed, and was avowed, even in the day of which we write, with a frankness which is startling to those who have always lived in old-established Christian communities. The beneficial influences of family religion, of careful training in the Scriptures from a child, were consequently but little known. There were, however, some delightful exceptions to this remark among Christians of all names, and the little band of Episcopalians throughout the State were distinguished for strong attachment to the doctrines

and worship of their Church. But besides such as these, were many in the congregation who knew little or nothing of the claims of the Episcopal Church, but were drawn thither by a preference for the preaching, admiration of her service and order, or some accidental circumstance. In addition to its large influx of population, Louisville, from its position on the Ohio just above the Falls, its facilities of communication with the interior, and the numerous fine steamers which crowd the levée, carrying on an incessant intercourse between the East and every part of the South and Southwest, is visited by a large number of strangers. The congregation was thus augmented by transient hearers, chiefly gentlemen, which furnished an opportunity for scattering the seed of the word, perhaps more widely than ever before, by the subject of these pages. Such is the heterogeneous character of the congregations in all our Western cities, and such the people among whom Mr. Jackson had come to minister. "An admirable raw material," as one remarked to him on his arrival, "in the hands of a skillful workman;" and such a workman, by the grace of God, he had proved himself to be.

In dealing with *infidelity*, though he did not fail to present the evidences of Christianity for candid examination, yet he preferred to attack its strongholds through the heart and conscience, using God's word as the sword of the Spirit before which they must fall. That he was peculiarly adapted to supply any lack of *scriptural training*, must he manifest to every reader of these pages. Nor, in the endeavor to make his people scriptural, evangelical Christians, did he neglect the teachings

which would make them *intelligent members of the Episcopal Church*, able to give a reason for every article of their faith and practice. To this end he preached, the second winter of his residence in Louisville, a series of nineteen sermons, on the morning service of the Church, unfolding the beauty and spirituality of her worship. His plan was to take a suitable text and illustrate his subject from it; as—

On "*Forms of Prayer*."—Hos. 14 : 2: "Take with you words and turn to the Lord," etc.

On the "*Introductory Sentences*."—Amos 4 : 12: "Prepare to meet thy God," etc.

In writing to his brother, and giving the plan and his texts for this course, as was very much the habit of these brothers, he adds: "I hope I have not been unmindful to preach the Gospel withal; if I have, I have not preached according to the spirit of our service. May they be blessed to make my people more spiritual worshippers, in proportion to the interest they have professed, and appear to feel in them."

He had a deep sense of the *supreme* importance of the great fundamental truths which are common to all evangelical Christians, yet he made light of nothing that might in any degree contribute to the worship of God in the beauty of holiness, and the healthy development of Christian character. While, therefore, he desired above all things that the *power* of godliness should be felt and exemplified by his people, he was careful to maintain the *form*, as the means appointed by God for its preservation and exhibition, lest, as good Bishop Chase expressed it, "if we neglect the



vessel which contains the oil, small as may be its intrinsic value, the oil itself may escape."

In view of his many transient hearers, he was much affected by the thought how widely from the pulpit might be scattered the seeds of life and death, and his aim was so to make "Jesus Christ the gem shining on the face of every sermon," that every hearer might be without excuse who would not come unto Him that they might have life.

On going to Kentucky, Mr. Jackson found his friend, Bishop Smith, surrounded by difficulties of a most trying character. His friendships, when once formed, were maintained with constancy, unless there was very good ground for altering his opinion; and "his generous nature felt indignation," as one said of him, "against wrong done or unmerited reproach inflicted, as if it had been an injury done to himself; only it was an indignation guarded with much discretion, and sweetened with all kindness." After making himself acquainted with the merits of the case, he had the satisfaction of finding that his judgment could sanction the promptings of his heart, and fully justify him in standing by his Bishop throughout the whole of this distressing emergency. In the numerous letters he was compelled to write on this subject, he was enabled to bear the following testimony: "A more delightful Christian spirit I never saw than the Bishop has exhibited throughout, in his letters, and conversations, and prayers. Should I be called to suffer reproach, it is my desire to have just the same spirit."

Mr. Jackson was happy in having in his new charge a band of communicants, warmly attached to the

Church, and of a willing mind to be led in the footsteps of the flock. Without any over-strictness which might make it an annoyance to others, order was, as we have before had occasion to observe, the habit of his life—a natural consequence of that regulation of mind to which all his actions witnessed. His entrance on a new parish gave scope for its exercise, and the people were not slow in seeing the propriety of all he proposed, and falling in with it. There was no suitable communion service; it had but to be mentioned to be at once provided by a prompt subscription. His opportunities of meeting them were frequent at lectures, Bible-classes, communicants' meetings, etc., and he availed himself of these to make such arrangements for order at the administration of the Lord's Supper, attendance at funerals, and such other minor matters as the rubrics do not furnish, but which are, at the same time, essential to the carrying out of the apostolic maxim. (1 Cor. 14 : 40.)

All this, however suitable, and even necessary to the end proposed, was as nothing compared with the one fervent desire of his heart that his people should be brought into vital union with Christ, and put forth their efforts to draw others to Him. The subjoined extract of a letter from a communicant refers to one of those monthly meetings, which he was in the habit of holding for communicating missionary intelligence, and endeavoring to stir up within them an interest for the souls of others. It shows how, when the flame of love and holy zeal burns brightly on the altar of the pastor's heart, its contagious warmth spreads among

the people ; and how, when the heart is reached by it, the willing hand delights to bring its offerings.

“ I have a vivid recollection of one of our Missionary meetings at Christ’s Church, before the erection of St. Paul’s. Our dear pastor entered the old reading-desk as usual, and read the service as he was wont ; after which, in commencing his remarks, he said he often felt pained and mortified that, as a parish, we were doing so little for the cause of our blessed Redeemer ; that it was a reproach and disgrace to us, and argued a coldness of love to Him who ‘ bought us with a price ’—and *such* a price !—as pained him to the heart. While he was speaking, I tore a fly-leaf out of my prayer-book, and wrote, ‘ Can we not now, while here, *do* something towards wiping away the reproach ? ’ and put down my name for twenty-five dollars, handing it to Mr. S——, Mr. P——, and some other gentlemen who sat near, all of whom added their names for the same amount, making in all, if my memory serves, about a hundred and seventy-five or two hundred dollars. I handed the paper to him over the rail of the old chancel, and as soon as he had read it, his face lighted up with that peculiar expression so entirely his own, which memory loves to dwell upon ; he then read aloud the caption, and said how his heart was encouraged and made glad by this indication of interest in the cause of God among his people, and that if there were any others present who wished to add their names, they then had the opportunity ; on which several did so for various sums. We had then a most stirring address, and he gave out that touching and animating missionary hymn of Bishop Heber’s—read, too, as none other could read it—and after a hearty thanksgiving to Him who puts into our hearts all good desires, with the benedic-

tion, we dispersed to our homes, feeling it was indeed good to have been there."

At the risk of repetition, we give Mr. Jackson's account of the same meeting, in a letter written at the time to his brother, because it brings to light the hidden cause of the effects above described, and shows that it was in answer to prayer that a live coal from off the altar was sent to touch many hearts on that evening.

"A delightful little circumstance transpired last Wednesday evening. It was our regular monthly Missionary meeting, and I went to it with a sad heart, under a sense of the pressing wants of our Society, and the culpable neglect of our Church towards it; having, however, prayed earnestly that God would, of His infinite mercy, baptize the people with a missionary spirit. While speaking in the fullness of my heart, a note was handed to me with this question, 'Can we not do something to-night towards wiping away this reproach?' with several handsome subscriptions appended. I announced it, and free-will offerings came in to the amount of two hundred and fifty dollars, though the attendance was but small. This is the first sum ever contributed here to Foreign Missions in our Church."

Without for a moment relaxing his exertions that the Gospel should be preached "in all the world," he did not lose sight of the large claims at home. It soon became evident that there was a great work to be done in Louisville, without which, members of our own household of faith must seek a home elsewhere, or, what was far worse, must wander about without one,

and be lost to the Church altogether. The danger was imminent, for so rapidly was the population increasing, that the evil had even then begun. The Episcopal community had not been insensible to it, and had already made an effort to meet it. They had begun to build, but were compelled to suspend their operations at the height of the basement, in consequence of the heavy commercial embarrassments throughout the whole country.

Shortly after Mr. Jackson's settlement among them, it appeared that, not only was every pew rented except the very limited number reserved for strangers, but sixty more were needed to supply the applicants. In this state of things, he could not hesitate for a moment to urge his people to go forward, notwithstanding the difficulties of the times, which, though somewhat improving, had not yet recovered from the shock. He felt that extraordinary efforts were called for to meet an extraordinary need. His whole soul was moved within him by the painful conviction that his sphere of usefulness was contracted, rather than widened, by coming to the West, so long as a large number of those whom he had come to seek were thus excluded from the fold. What he felt so deeply himself he tried to impress upon his people; appealing to them by the constraining love of Him who had bought them with His own blood—by the worth of the souls for whom He died, and by their regard for their own household of faith.

“’Tis true,” he said, “the times are hard, but they were yet harder when the second temple was built. It was after seventy years’ captivity, and they were disposed

to make that a plea for their neglect ; but they came to a better mind, and the Lord blessed their increase. Had they refused to build, the times had soon been harder. Let it be remembered that the gold and the silver are the Lord's, intrusted to our care for His glory. . . .

“He who thinks to serve God with that which costs him nothing, is an unfaithful servant, and must receive an unfaithful servant's reward.”

Nobly did the people respond to these appeals. The vestry banded together around him with great faithfulness and energy, and, as in the time of Nehemiah, “they strengthened their hands for this good work.” They felt that their minister had much of the spirit of that noble and disinterested leader, and that he was a fellow-worker with them. Many were helpers, each one in their place and measure ; and one individual especially, besides giving of the silver and gold which God had bestowed upon him, so devoted his time and his rare talents as a financier to the furtherance of the work, that, “by the good hand of their God upon them,” in little more than two years after Mr. Jackson's removal to Louisville, he had the pleasure of contemplating in a large and commodious church—one of the finest specimens of Gothic architecture at that time west of the mountains—the fruits of the zeal and liberality of the people to whom he ministered.

At its consecration in 1839, he had the additional gratification of a visit from his old friend and pastor, Dr. Henshaw, who kindly came from Baltimore to preach, by invitation, the consecration sermon. It was a proud day, as the world would say, for the pas



tor—rather it was a day of unmingled joy and thanksgiving for both pastor and people, when their hearts and voices ascended together in holy worship, for the first time, within the walls of that noble church; and when, crowded to its utmost capacity, those walls resounded with the words of eternal life from the lips of one, at whose feet he had sat, and who had long been a distinguished watchman on the walls of Zion.

Bishop Henshaw thus speaks of this visit:

“The writer was much gratified to find that the friend of his youth and former pupil, was enjoying, upon the banks of the Ohio, a reputation no less enviable than that which had been awarded him when resident upon the margin of the Chesapeake and the Potomac. His deep piety, his fervent zeal, his sound judgment and discretion, his fidelity as a pastor, his power as a preacher, and the beautiful consistency of his example, insured for him the respect of all who knew him, and enabled him to exert a salutary influence, which was felt, not only in the city of his habitation, but throughout the limits of the diocese with which he was connected.”

When Mr. Jackson removed to St. Paul's with the larger part of his attached congregation, every thing was completed that was *essential* to the worship of God. The interior was finished and furnished, lighted with gas and warmed by means of furnaces. The basement rooms were likewise fitted up for Sunday-schools and lectures. But very much remained to be done, ere the finishing stroke could be given to the exterior of this beautiful edifice. That they who had it in hand, did not flag in their zeal and efforts, will be seen in the fact that, within five years, not less than



ten thousand dollars a year was raised for the building of the church and other sacred purposes. An organ was soon added, and from time to time, the liberal-minded presented gifts—a silver communion service—a marble font and communion-table—and, in after-years, a bell by an unknown donor, who will doubtless be “rewarded openly,” when He who seeth in secret shall give “to every man according to his works.”

All these efforts, however, for the establishment of St. Paul's, would not have met with the approbation of our Father in Heaven, had they been made regardless of the interests of Christ Church; for the great object was to promote the spiritual growth, and provide for the wants of the whole body, by forming its members into two bands.

“The whole operation of the building of St. Paul's,” writes Bishop Smith, “has been one of the most judicious, and certainly the most disinterested, of which any account has reached us from any section of the country. The greater part of the old Christ Church congregation withdrew to St. Paul's, and left behind them for the use of those who remained, the old edifice, which was an excellent one, with a new organ, a new communion service, a fine bell and every other fixture.”

The effort has been blessed with such complete success, that the old church has repeatedly lengthened its cords and strengthened its stakes, till it has become a large and beautiful church, filled with an influential and flourishing congregation.

Thus, in the exercise of that charity which “seeketh

not her own," and "rejoiceth in the truth," he of whom we write, felt the Saviour's work to be his work, and its extension and success, by any means and instrumentalities that He would own, to be all his gain.

A few extracts from his first sermon in St. Paul's will best exhibit what manner of spirit he was of. In making them we can only regret that the whole sermon would not be in place here. His text was St. John 2 : 17, "And his disciples remembered that it was written, The zeal of thine house hath eaten me up," and in the course of his remarks he thus gives vent to his feelings :

"And here I desire to pause, and, catching the spirit and the words of David, to say: 'Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thy holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. . . . And now have I seen with joy thy people which are present here to offer willingly unto thee.' (1 Chron. 29 : 14 - 17.) . . . It is with no ordinary feelings of pleasure and gratitude to God, that we review the rise and progress of this edifice, and the formation of this new congregation. As no noise of hammer or axe was heard in the temple, so all here has been marked with peace and harmony. Seldom does the history of a parish present a more beau-

tiful specimen of division without discord. Places of worship are sometimes multiplied through strife—to the dishonor of our nature, *not* of our religion be it understood—but, in this instance, we believe it to have been from a sincere desire to extend the influence of true religion, and lengthen the cords of our Zion, which are ‘Beauty and Bands.’

“Those who have been fellow-worshippers with us, but who, for various reasons, remain in the old sanctuary, have, we believe, wished us God-speed; and our prayer is, that their hive may speedily be so replenished, that they may send forth another colony as strong as this. May peace and prosperity be within our respective walls; and may Christ Church and St. Paul’s be one, as Christ and Paul were one, that all the passers by may see, that we are intimately united branches of one Catholic and Apostolic Church.” “The history of the Church in this place may be summed up like that of the Patriarch: ‘With my staff I passed over this Jordan, and now I am become two bands.’ May the future be like that of his seed, an increase ‘as the stars of heaven for multitude,’ and let every tongue say Amen”! “Let not our zeal be expended on the circumstantialia of religion, lest, like the concentrated rays of the sun, it burn to destroy; but let it radiate over the whole surface of divine Truth and divine Order; then it will warm and fructify, and bless us and all who come within its genial influence. Where there is true zeal for the house of God, it will be zeal for God—for the word, worship, and honor of God. Take away the word, and worship of God, and what is this house more than another house? What was the Temple when stripped of the Ark, and Altar, and service? What was Ephesus when her candlestick was removed? A dark place—dark as the Pagoda or the Mosque.”

“The glory of a sacred edifice lies not in its vaulted roof, and lofty spire, and pealing organ, but in the glory that fills the house — the divine Presence; not in its fabric of goodly stones, but in its living stones, polished by the hand of the Spirit; not in its profusion of gold, but in the gifts and graces of the Spirit; not in its pointed windows, but in its Gospel light; not in its choir of singing men and singing women, but in the music of well-tuned hearts; not in its sacred priesthood, but in the great High Priest. If every stone were a diamond, and every beam of cedar; every window a crystal, and every door a pearl; if the roof were studded with sapphires, and the floor tessellated with all manner of precious stones; yet if Christ and the Spirit be not there, and if the sacrifices of the heart be not there, the building has no glory. The house of God must have a glory beyond what Solomon’s cunning workmen can give it.”

We have said that much remained to be done ere this really great undertaking could be completed; Mr. Jackson, therefore, at the fourth anniversary of its consecration, called upon his people to praise God for the past, and address themselves anew to the work of finishing what they had so well begun, from the words: “Hitherto hath the Lord helped us.” (1 Sam. 7 : 12.) After giving the history of the event which this memorial stone was set up to commemorate, he thus proceeds :

“We have no such miracle to recount, but we have mercies as great, which ought to be had in remembrance. An invisible Hand hath hitherto helped us, and we desire to raise our Ebenezer.

“For what this day recalls to mind,  
Our praise to God is due.”

On this day the Ark of the Lord was brought up to this house, and—may I not add?—‘the glory of the Lord rested upon it.’ It would be a pleasant task to trace the helping hand of God on a large scale—to look at His dealings towards us as a Church—to show how He took a tender twig from the parent stock in England and planted it on these shores—how, amidst conflicting elements and opposing men, it spread its branches and put forth its fruit—how many sit under its shadow with great delight and refresh themselves.”

A cursory glance at the history of the Church in the United States, which here follows, was thus wound up by an allusion to the “novelties” which were then beginning to “disturb our peace.”

“True, as with Israel during their great revival, so with us the Philistines have drawn near to battle, and unhappily they find traitors within the camp. ‘Men have arisen among our own selves, speaking perverse things,’ confusing some doctrines, corrupting others. We know what the result will be—the purification and consolidation of the Church. ‘Hitherto hath the Lord helped us,’ and He *will* help. We have many Samuels, who ‘cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines.’”

He then proceeds to particularize the merciful dealings of God to them as a congregation. First, as to spiritual things—the increase of communicants, the union in the congregation, the peace and harmony of the two churches, etc. Then, as to temporals—the mercy of being kept out of debt, on which he remarks:

“Churches must be honest. Churches ought, above all, to ‘owe no man any thing;’ and I trust no man will

ever have it in his power to say that he can not obtain his just dues from St. Paul's Church. If pride be allowable to a Christian people in any thing, it is the pride of being *honest*." After this enumeration he adds: "By the good hand of our God upon us we have been helped hitherto. We have enjoyed the help of His providence, and the help of His grace. His providence has given us means for the work. His grace has blessed it. By His providence this house stands here for His worship; by His grace the service of the sanctuary has been blessed to many souls. It is much to have been instrumental in erecting such an edifice; it is more that God has made it a house of blessing to so many of us. At most a church building is but a quarry, where stones are squared and polished for the living Temple. And to be ourselves among these living stones—these polished corner-stones—what an honor! what a blessing! And such, through the riches of Divine grace, we trust have been the honor and blessing of many among us. And it has struck me that those who have been most forward in the work, most willing-hearted, and most pure, apparently, in their motives, have been the most blessed. I ask those who have labored the most, and done the most towards the establishment of this Church and congregation, whether God has not made them an abundant recompense either in their own souls or in the souls of their children. Think of those in your families who, when your hands were preparing this house, were 'strangers from the covenants of promise,' but are now 'fellow-citizens with the saints and with the household of God.' It is written that the Lord blessed Obed-edom and all his household because he entertained the ark of the Lord; and ever since God has proved that they shall be no losers who honor Him with their substance."



His appeals were not in vain. The Lord opened the hearts of His people, and St. Paul's Church, Louisville, stands as a memorial of well-directed zeal—a memorial of what may be accomplished by a union of hearts and hands of minister and people. With devout gratitude he exclaimed, "Not unto us, O Lord! not unto us, but unto Thy name give glory," as his glad eyes saw what they had longed to see—"the significant spire and cross," we use his own words, "rising in the midst of that thriving city, pointing its busy inhabitants to a higher and better world, telling them at every step that they were in the midst of the rule of the Christian faith, and announcing to the approaching traveller that this city is a Christian city, and that this is a Christian temple, in which the cross of Christ is preached as the power of God and the wisdom of God—the hope and the glory of its spiritual worshippers."

The spirit of love and disinterestedness which had marked the establishment of St. Paul's, afforded a good guarantee for the future harmony of the two Churches, whose members realized, in an unusual degree, that they were still one family in Christ. They were now in the position, of which the subtle enemy so often avails himself, to sow the seeds of envy and strife, whence proceed "confusion and every evil work;" and, if the watchmen on the walls had not been on their guard, he would not have lost this opportunity to mar and deface the whole spiritual structure. So long as there is but one congregation of the same Church in a place, as was the case in Mr. Jackson's earlier parishes, or where there are many, as in



New-York, there is comparatively little to be apprehended from this source. But when there are two, as there had been in Alexandria, and were now in Louisville, there is always danger of the evil which exhibited itself in the Church of old, where "Ephraim envied Judah and Judah vexed Ephraim." Happily, the spirit of love and of a sound mind peculiarly qualified him for such an emergency. His course in Alexandria had led Bishop Moore to remark of him, in reference to a congregation where discord lamentably prevailed, that, "if any one could harmonize them, Mr. Jackson would be the man."

One rule which he laid down for himself and of which he was scrupulously mindful, was greatly conducive to this end, namely, to turn a deaf ear to all evil-speaking of himself and others; as well as all flattering words of himself; by which he verified the proverb: "Where there is no tale-bearer the strife ceaseth."

The brethren who succeeded him in Christ Church, like those who had in former years been fellow-laborers with him in Alexandria, were equally with himself determined to keep "the unity of the Spirit in the bond of peace." The Rev. Hamble Leacock, now known as "the martyr of the Pongas," was the first to take charge, though temporarily, of the congregation remaining in Christ Church; and it is needless to say that Mr. Jackson found a kindred spirit in this warm-hearted, loving, and evangelical servant of Jesus.

To him succeeded a permanent rector in the person of a younger brother, the Rev. Mr. Pitkin, some of whose impressions of the subject of our memoir are

given in previous pages. Mr. Jackson received him with all the affection of an elder brother, and was ever ready to aid him by his counsel and his influence. He preached the institution sermon from Rev. 2 : 10, "Be thou faithful unto death, and I will give thee a crown of life;" and after having fully and impressively shown the duties of a faithful minister and a faithful people, after having commended their new pastor affectionately to them, with particular directions how they were to "esteem him very highly in love for his work's sake," he thus concluded an address to him:

"Brother, it is with feelings of more than ordinary interest that I give you this charge. Where you are called to labor I have labored. You are to watch for the souls over whom I watched; some of them are my own children in the Gospel. I charge you to water what I have planted—to finish that which I have begun. I wish you as much happiness and more usefulness than I have had. I wish that, where I have scattered precious seed, you may gather precious sheaves, that 'both he that soweth and he that reapeth' may rejoice together. Brother, we are to labor together. 'I beseech you, by the name of our Lord Jesus Christ, let us speak the same thing; let there be no divisions amongst us; let us be perfectly joined together in the same mind and in the same judgment.' Let us know no emulations or provocations, save only to 'love and good works.' Let us both be 'faithful unto death,' and finally may ours be the 'crown of life, which the Lord, the righteous Judge, shall give' to all His faithful servants at 'His appearing.' "

With this genuine expression of his feelings the

actions of both corresponded. Holding the Head, they labored to "maintain and set forwards, as much as lay in them, quietness, peace, and love among all Christians, and especially among them that were committed to their charge."\* The congregations had frequent opportunities of uniting in their worship. Services were held alternately, at their respective churches, during Lent and at the various festivals of the church, and on Christmas-day they communed alternately at St. Paul's and Christ churches. The ministers frequently interchanged and assisted each other; and as one church was opened in the afternoon and the other in the evening, the people commingled more or less every Lord's day. Thus, so far as human infirmity would admit, they realized the prayer of our blessed Saviour: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

After an interval of more than fifteen years the survivor, in writing to a friend, thus expresses himself:

"I shall never cease to look back upon my intercourse with Mr. Jackson, during the whole course of our connection in the same work in Louisville, with deep interest and satisfaction, and I shall ever hold him in most affectionate remembrance. I have seen a great many clergymen since, and my knowledge of clerical character and influence is very much increased, but he is still one of my models for earnest straightforwardness and successful application to the work given us to do."

\* Service for Ordering of Priests.

A communicant of St. Paul's thus incidentally alludes in a letter to the pleasant state of feeling of which we have spoken :

“Often do I think of the kindly and interesting relations which subsisted between the two rectors, and of the pleasure and privilege I enjoyed in meeting them frequently at their respective tables, and witnessing the flow of good feeling which ever seemed to prevail between these two faithful pastors. There were none of those petty and disgusting jealousies which are too often felt and exhibited, and are so entirely contrary to the spirit of Christianity, and which I have always thought have been the true cause of so small an increase of the real followers of Christ wherever they exist.”

## CHAPTER XIII.

### MINISTRY IN LOUISVILLE.

“THUS heaven is gathering, one by one, in its capacious breast,  
All that is pure and permanent, and beautiful and blest ;  
The family is scattered yet, though of one home and heart :  
Part, militant in earthly gloom ; in heavenly glory, part.”

BICKERSTETH.

“EVERY branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”—ST. JOHN 15 : 2.

TOWARDS the close of the year 1838, while the Lord was thus prospering the work of his hands, it pleased Him to visit this His servant with a succession of family bereavements. Nor should we “think it strange, as though some strange thing had happened” to him, when we see a follower of the “Man of Sorrows,” especially one whose labors are blessed of Him, made the subject of heavy afflictions. He had not, as we have seen, been left altogether without the family badge—“If ye be without chastisement, then are ye not sons ;” but his trials had been comparatively few since his entrance into the ministry, and, with the exception of his mother’s death soon after that event, there had been none in the way of bereavement.

At the period of which we are writing, however, his affectionate heart was made to experience the truth of the poet's words :

“Woes cluster ; rare are solitary woes :  
They love a train ; they tread each other's heel.”

The General Convention met this year in Philadelphia, and as Mr. Jackson was a delegate, he and Mrs. Jackson were brought again among their friends at the East. Thus, by that benevolent arrangement of divine providence which ever blends mercy with judgment, they were permitted to mingle their tears with those who were sharers in their trials and consolations. It was a mercy, ever looked back upon with deep thankfulness, that this opportunity was afforded them of gazing once more on beloved faces, which they were never again to behold on earth—of hearing from dear, familiar lips, those words of wisdom and love, which had so often distilled as the dew upon their hearts, and of witnessing how the light of those most near and dear to them brightened as they approached the horizon of mortal life.

The first stage in their journey was to his brother's house, in Winchester. Here they were met with the tidings that a beloved daughter of this brother, who had but a few months before become a help-met to a minister of Jesus, had been suddenly caught up to the bosom of the Saviour she loved, to serve in His immediate presence.

Their next visit was to his brother Thomas in Alexandria, who, though, as has been already mentioned, a remarkably able minister of the New Testament,

had, incomprehensibly to our short-sighted vision, been laid aside from his work nearly three years before, and was now, with loins girt and lamp trimmed and burning, patiently awaiting his Master's call. Deeply feeling himself what he had earnestly taught to others, that none but Christ could meet the wants of a dying sinner, his faith was simple and strong, and his confidence in the covenant-mercy of God unwavering; and thus from that dispensation in his retirement, was he powerfully though silently preaching to the heart: "Be ye also ready." In less than two months the welcome summons came.

After attending the General Convention, and spending a little time with their friends in New-York, they returned home by way of Ohio, whence they were to be accompanied by Mrs. Jackson's revered mother. But here again the angel of death met them. The Lord's thoughts were not as their thoughts, and they found the venerable saint standing on the threshold of a Father's heavenly—instead of, as they had fondly hoped, her loving children's earthly—home. The weary pilgrim, who had long borne the burden and heat of the day, leaning for her support on the widow's God, was to enter into rest. The tender love of their heavenly Father, in directing their steps to her at this juncture, was most manifest. Had they been at their distant home, it would have been impossible to summon them in time, and the precious privilege could not have been theirs, of hearing her last words, and catching the last look of her deep, unutterable love—of beholding how the rod and the staff comforted her as she walked through the dark valley, and



of uniting with her other children in performing the last sad offices for this best of parents. It was a solace to them to be permitted *together* to bless the great Giver of all good for the rich grace that was in her, which had in early life brought her to Christ as the rock of her salvation—had enabled her, in its onward course, to lay hold of the precious promise and obey the gracious command, “Let thy widows trust in me;” and had endowed her with such a measure of wisdom, maternal love, energy and benevolence, as had qualified her, in an eminent degree, to supply the place of both parents to the children, who “rise up and call her blessed.” “The blessing also of him that was ready to perish came upon her; and she caused the widow’s heart to sing for joy.”

Mr. and Mrs. Jackson set forth on their homeward journey, with minds deeply solemnized. All their way “the air had been full of farewells of the dying.” In addition to the deaths which have been mentioned, it might literally be said that there was no branch of that smitten family but “one dead lamb was there.” Four households had lost a child, and other dear ties had been broken; but for each there was a “bow in the cloud.” Through the riches of divine grace, the bright hope of immortality formed a halo around the memory of the departed, and from each grave reverberated the voice: “Them also which sleep in Jesus shall God bring with him.”

In the sermon on his brother’s death, from which the sketch of his character, at the commencement of this Memoir, was taken, Mr. Jackson thus alludes to this affecting page in his family history:

“Brethren, your preacher would prove himself dull and insensible indeed, did he not perceive the hand of God by His providence leading him, and hear His voice calling him, at this time, to a serious subject. Death has been doing his work with awful speed among those who are bone of his bone and flesh of his flesh.

‘His shaft flew thrice, and thrice my peace was slain,  
And thrice, ere thrice yon moon had filled her horn.’

“Within twice three months, more than twice three have been called from earth, and I may add, to heaven, to the general assembly and Church of the first-born; for the aged and the middle-aged were in Christ by faith, and the young

‘Have found that happy shore  
They never saw, nor sought before.’

“We have written—rather God has written—over the mouldering ashes of each: ‘Blessed are the dead who die in the Lord.’ With how much propriety, therefore, it is, that we comfort ourselves with the truth in the text,\* you will readily perceive. It is our heart’s desire that you, too, when you die, may leave the same consolation to your survivors, and that you, who have in like manner been bereaved, may be comforted with the same comfort wherewith we are comforted.”

From their widely scattered homes, the spirits of this bereaved family met at the footstool of mercy, in the use of words which had acquired for them an unwonted depth of meaning: “We bless Thy holy name, for all Thy servants departed this life in Thy faith and

\* John 11 : 23: “Thy brother shall rise again.”

fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom."

And now, from that "border-land" the subject of our memoir "turned him to earth once more," profoundly impressed with the practical lesson deduced by the Apostle from the heart-stirring themes of Christian death and glorious resurrection: "Therefore be ye steadfast, unmovable, always abounding in the work of the Lord." To that work he addressed himself

" With heart new braced and set,  
To run untired life's blessed race,  
As meet for those who face to face  
Over the grave their Lord have met."

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The numerous organizations and modes of usefulness which recent times have developed, and into which, as we have seen, Mr. Jackson so heartily entered, require a great amount of practical skill and earnest labor. We need not enumerate them here, for they were little varied from those of his other parishes—were equally abundant, and equally blessed. In this he did what thousands do, but with a heartiness, an ever watchful readiness, an unwearied steadfastness of purpose, which is not always found, even in those who are set as "ensamples to the flock."

The "Female Episcopal Orphan Asylum," which was in its early infancy when he arrived in Louisville, was to him a most interesting branch of the household of faith there brought under his charge. He delighted

to see the sympathy which the cause of the orphan elicited among his people, and he shared in and fostered it; while, by his counsels, instructions and advocacy, he promoted in every way the interests of this institution. The struggle for its existence has long since passed—the perplexities and trials of its early years have been surmounted, and, established now in popular favor, a blessing has, without doubt, descended both on it and its steadfast promoters and friends.

The result of Mr. Jackson's labors, in this last wide field, will be fully known only at the "resurrection of the just." Before death had set his seal upon them, however, it was his happiness to see the number of communicants in the church increased three-fold, the Sunday-school and other evidences of vitality in the same ratio, and the two churches well established, and advancing with a steady, healthy growth.

At one time the interest in divine things was manifested to such an extent in St. Paul's, as to excite his hopes that the showers of blessing with which the Spirit of all grace had, in former years, refreshed the Church in Alexandria, were about to descend here also. Though in this he was disappointed, yet an occasion was thus furnished for exhibiting the self-denying vigilance with which he watched for souls. "As a nurse cherisheth her children, so, being affectionately desirous of them," he never could be induced to leave them when his quick eye detected that, from any cause, they were specially needing his watch-care. As a physician would not absent himself when his patient was in a critical state, so neither would he ever leave home, unless under some more imperative call

of duty, when sickness, affliction, or the spiritual condition of his people, required his presence and attention; and many a time has he postponed or denied himself some intended recreation, solely on these grounds. The promising appearances in the congregation, to which we have referred, led him to forego the great pleasure of attending the General Convention, held in New-York, in 1841, to which he had been appointed a delegate—a pleasure to which he had been eagerly looking forward, and to which he refers in a letter to his brother in England :

“*Louisville, Sep. 21st, 1841.*

“WE have, for a year past, been contemplating a visit to Winchester and New-York this month, to attend the meeting of our General Convention in the latter place, but we are disappointed. Just before the time fixed for our departure, unusual seriousness manifested itself in our congregation. In the course of a few days, six or seven persons called on, or sent for me, under deep concern for their souls. Under these circumstances, I thought it would be wrong to desert my post, and we have therefore determined to forego our anticipated pleasure. In some respects it has been really a trial—at least a grievous disappointment. Mr. Hill is in the United States from Athens, and Mrs. Payne from Africa, neither of whom we may reasonably expect to see again. Bishop Meade too, will, D.V., have returned to the meeting of the Convention, and, as he has been with you, we feel doubly desirous to see him. But it may not be—and we cheerfully, yea, *joyfully*, submit, blessing God for His great mercy in giving us *such* a cause.”

Although his hopeful anticipations were not realiz-

ed to any considerable extent, yet it was not the less necessary that the shepherd should remain watching at his post. It was about this time that the mischievous agencies of what has been called "the Revival system," were put forth, stirring up false excitements extensively over the West, and exerting that baneful influence, under which religion there so long languished. In Alexandria, Mr. Jackson had rejoiced in the religious awakening as a rich gift from God, sympathized with it, and coöperated heartily in it; but here, he was called to the more difficult exercise of a wise discrimination, in separating the wheat from the chaff, and of that firm conservatism, which is sometimes mistaken for lukewarmness or opposition. In his fourth anniversary sermon in St. Paul's, he thus speaks of the increase of the Church since its consecration:

"During this period, one hundred and fifty-four have been added to the visible Church by Baptism, eighty-seven have been confirmed, and as many received into full communion. This number ought to have been greater, *far* greater, when we think how many have been solemnly warned—to the best of our ability, faithfully instructed—and so lovingly called and bidden by Christ Himself. The catalogue might have been larger; we might have told of excitements and revivals, so called, had we chosen to adopt the artificial contrivances of the present day; but, they are not of God; they are inventions of men, and to the men who invent them we must leave all such appliances to swell numbers, at the risk of charges of lukewarmness and comparisons to our disadvantage.

"It is easy to produce a temporary excitement, but



hard to make a lasting impression on the heart, easy to urge to a single overt act, as to surround an altar to be prayed for, to occupy a seat among the anxious, to be baptized or confirmed — but not so easy to bring sinners to ‘renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.’ It were easy to fill the garden with weeds, or to build an edifice with light materials; but we desire to have fruit-bearing trees, and a building of living stones; and may the good Lord help us, that our desires may be abundantly realized. For all that has been done we would raise our Ebenezer. Whatever has been done to effect the Lord has done, and it demands our joyful acknowledgments—our grateful praise.”

The additions to the communion during these four years—about twenty-two a year—may be regarded as a fair average of its annual increase, through Mr. Jackson’s instrumentality, during the greater part of his ministry. We may be ready to say with him, “What are these among so many?” But, when we remember his carefulness that all whom he introduced into full membership with the Church, should be living branches of the living Vine — and when we see how much of the seed which he scattered, sprang up after his removal, we are constrained to praise Him that, even in respect of numbers visible in this world, His servant did not miss his reward. And when this beloved pastor was taken away, the good Shepherd, who still lives, “the same yesterday, and to-day, and forever,” left this flock not without a witness for Himself, but sent them one like-minded in love to Him, and devotedness to his work.



Their second pastor, the gentle and greatly beloved Mr. Gallagher, was lent to them but for four years — just long enough for the beauty of holiness to shine upon this people, through the pure lives of himself and his lovely wife. Her soul, like a dew-drop sparkling for a brief morning, seemed waiting under the beams of the Sun of Righteousness to be exhaled to heaven, and thither He soon and suddenly took her. After a touching exhibition of the power of divine grace, in enabling the bereaved husband to bow submissively beneath this stunning blow, and to preach and labor on for a brief space, as one who had looked into Eternity, the wearied and worn spirit was released February 5th, 1849, and the short separation forgotten in the joy of eternal reünion. The Church was thus again left to mourn, but the fragrance of their joint memories will long remain in Louisville.

It was given to Mr. Gallagher to gather where his predecessor had strewed, so that the accessions to the communion of St. Paul's were larger under his ministry than under any they have yet known. What a blessed harvest-home will that be, when he who sowed and he who reaped shall rejoice together, as the souls whom they have taught in the way shall gather around them in the day of the Lord!

During Mr. Jackson's residence in Louisville, an incident occurred, which deserves mention as furnishing an illustration of two important truths—the first, that over those who have “made the Lord their refuge,” “He gives his angels charge, to keep them in all their ways” — the second, that “God does not need either man's work or His own gifts,” but has innumer-

able unseen agencies for the accomplishment of His gracious purposes. Though such signal deliverances call forth no greater display of divine power than our daily and hourly preservation from invisible dangers, yet they are apt more vividly to impress us, and "ought to be had in remembrance."

In travelling through Ohio, Mr. Jackson found himself one Saturday night at the village of Akron, and, as was his practice, remained until Monday morning. On the Lord's day he was invited by the resident clergyman to officiate, the Episcopal congregation worshipping in the second story of a large three-story stone building.

In the opening of his discourse, preparatory to an exhibition of God in Christ, he was tracing Him in His works, and in His dealings with His creatures — His guilty creatures — to show what man, as a sinner, had a right to expect. He began with the divine conduct towards the angels who kept not their first estate, and quoted those lines of Milton :

"Them the Almighty power  
Hurled headlong, flaming from the ethereal sky,  
With hideous ruin and combustion, down."

While in the act of pronouncing the last words, a violent wind smote the building and blew down the gable end and chimney, containing many tons' weight of massive stones, which, falling upon the roof, crushed it, carrying along with them the floors and rafters of each successive story, together with five persons, through to the cellar. Providentially, on that day no more were seated in that part of the room, though it

was usually occupied by a large portion of the congregation. All were injured—one dangerously so—but none killed.

In giving the above account in a local religious paper some time after, Mr. Jackson added in conclusion :

“Thus God chose to proclaim His own power to destroy and to save alive. Whether any of that little band took warning from that event to flee from the wrath to come, the writer knows not. If not, the preacher desires, should this short notice meet their eyes, to say, that the event of that day is only a precursor and presage of a great storm of wrath, which will rend the earth and sink all finally impenitent sinners, with the apostate angels down

“To bottomless perdition, there to dwell  
In adamantine chains and penal fires.”

The above notice *did* meet the eyes of some of ‘that little band,’ and many months after, a gentleman, travelling to the South, called to inform Mr. Jackson, that that merciful escape had been blessed to one at least of their number—his own wife.

In bringing to a close our notice of Mr. Jackson’s life in Louisville, we give a few family letters and fragmentary extracts, as containing items of interest to some who may read these pages. The first is peculiarly appropriate to a chapter so largely occupied with death’s doings among kindred most dear to the writer, by which it will be seen that not alone among the American branches of the family was the keen sickle of the “Reaper” felt :

*Extract.—To a Niece, on the death of her sister.*

“MY dear C. will hardly believe when I say it has scarcely been possible for us earlier to acknowledge the receipt of hers, communicating the sad intelligence which we had so long been anticipating. It came to hand just as I was setting off for Convention, and your aunt, whose intention it was to write during my absence, was called to other duties. Our dear little Maria was taken extremely ill, so much so, that fears were entertained of her recovery; but God has been better to us than our fears; she is now running about, quite cheerful but very feeble; still we do not flatter ourselves that many years are before her. She is a frail flower, and a sweet one too — too sweet to blossom long in the desert. We should not be surprised at any time to see her transplanted to a more genial clime,\* where so many of our kindred are, and where our dear S — now is. We thank you and Wm. H—— for the minute account you have given us of her last days. You need not have feared wearying us. Sad as it is to lose one so young and lovely, yet how delightful to think of one so dear, redeemed from darkness, and sorrow, and sin, and suffering, and all the ills to which our fallen nature is heir, and made as the angels of God. You do not know how happy it made us, to learn that ‘she gave a sure pledge at the end of her days, of rising in brighter array.’ She had gained a strong hold

\* These fears were soon to be realized. This sweet bud, which developed its folds with such rare beauty and fragrance for a brief space here, was removed, a few months after this was written, to bloom in the garden above.

Some recollections of this little one, dear as an own child to Mr. and Mrs. Jackson, are published by the E. K. S. under the title of *The Transplanted Flower*.

upon our affections, and we can readily believe all you say of her appearance. She was lovely without grace, if indeed she could be said to be destitute of it when we saw her. What then must she have been when it shone forth brightly in her! And now, 'in vain the fancy strives to paint' what she is. May God make us all meet to see her glorified body. It was my desire to preach a sermon on the occasion of her death, but uncontrollable circumstances prevented. My text would have been Solomon's Song 6:2. 'My beloved has gone into his garden to gather lilies.' Would it not have been sweetly suitable? Was there not much about her resembling that lovely flower in sweetness, in purity, in growth? And does it not present death in an attractive aspect? It is only being gathered by the hand of Christ, and that not to wither and fade, but to flourish in paradise, in immortal youth, and to bloom forever in unfading beauty—the beauty of holiness. So may we die. Dear C——, let such examples of holy living and holy dying, strengthen our faith, and confirm our devotedness to God. It will not be long ere we are called to pass through the same valley; whether it will be dark and gloomy, or light and pleasant to us, depends entirely upon our Christian character. We trust that you have all profited by her example in life and death."

*To his Brother.*

*"Louisville, June 22d, 1840.*

"I AM expecting to set off this evening to go about two hundred miles down the river to preach for a few days. I visited the same place on the same errand about eighteen months since, and I trust not in vain. . . . Our Convention has recently closed its session in this

place, and a most interesting season we have had. Each morning at six o'clock we had a prayer-meeting, conducted by the clergy, the service and a sermon at eleven o'clock, and another at eight o'clock P.M. A good impression has been made, I trust. Sunday, the 14th, was a delightful day. It was my happiness to present to the Bishop twenty-two persons for confirmation, part of whom had been received into the communion within a few months past, and the remainder communed the same day. Among this number was Dr. Drake, one of the first medical men of the West, and a Professor in the Medical College of this city. I baptized him about two months since, and received him to the communion at the next opportunity, and I trust from his standing, decision in religion, and moral courage, that he will be found a useful member of the church. So you see, and I am sure you will rejoice with us, we are not left without a blessing. May it be but the first-fruits of a future harvest!"

*To the same.*

"*July.*—The magazines come regularly to hand, and are very useful to me in our Sunday-schools and monthly missionary meetings. They are truly acceptable visitants from the 'auld countree,' they *seem* to come from Tutbury. *The Friendly Visitor* I call 'the measure of wheat for a penny,' so I wish you to send the whole. The two *Baskets of Fragments* safely arrived. I have only to say it is my earnest wish that they were 'twelve.' As Cecil says, 'I have put them on the shelf,' and on the best part of the shelf—the devotional corner. Their immediate companions are the Bible, Bridges on the One Hundred and Nineteenth Psalm, Cotterill's Prayers, and Jenks' Devotions; when I want a little manna, I take



down one or the other, and am sure to find it. Oh! for more of the spirit of their authors! How much better, more happy, and more useful should I then be. It is a great comfort that the author of one, at least, has promised to give His Spirit to them that ask Him."

*To his Nephew, the Rev. William M. Jackson.*

"*Aug. 3d.*—I write this morning with a sorrowful yet rejoicing heart. Our friend Authur Lee\* has been called this day, to use his own dying words, 'from the church militant to the church triumphant.' He was ill but a few days, and no danger was apprehended until yesterday. He lived a consistent life, and died a triumphant death. He was to have been married next month. How soon and how suddenly are our most promising plans blasted! He was 'mine own son in the common faith.' We calculated much upon him, but God has again taught us not to trust in man."

\* Arthur Lee was the grandson of Richard Henry Lee, of Virginia; a name so well and honorably known to all familiar with the great actors in our Revolutionary struggle. He was a truly earnest, large-hearted Christian. Though but a young man, he resolved, soon after he became a communicant, to devote one fourth of all he made in business to religious purposes—a resolution to which he rigidly adhered. His genuine humility and modesty were fully equal to his liberality, so that he shrunk most sensitively from all allusion to it, deprecating any praise as due to *him*. It was not until after his death that his rule became known to a very few persons, for he had only communicated it in strict confidence to his most intimate friend, whom he induced to adopt it, saying, that God required of the Jews a tenth, but so few Christians came up even to that standard, that it behoved those whose eyes and hearts God had opened to do all they could.



*To his Brother and Sister.*

*“Louisville, Sep. 30th, 1842.*

“YOUR monthly letters come regularly to hand, and what a comfort it is to us! You do not know how we enjoy them. They make us love you all more, and pray for you more than we otherwise should, for you know—at least, *I* know—that earthly intercessors need to be reminded and stirred up. How unlike Him who ever lives and *ever intercedes!* About the beginning of June I had a severe attack of quinsy. . . . Being unable to preach, as soon as I was well enough to travel, M—— and I, with our little pet, set off from home, and after leaving the sweet child with her parents, proceeded to Winchester, where we spent three agreeable weeks. We also visited Alexandria and Baltimore, and August 26th found us at our own dear home again. Goodness and mercy followed us all the way. We had a delightful journey, pleasant weather, no accident, and every one seemed glad to see us; but no where did we meet more cordial greetings than at home. We were inundated for a week with visitors to welcome us back, and when I had the happiness to resume my public labors, I came to the conclusion that I would rather preach in my own church, from my own pulpit, and to my own people, than any other church, pulpit, or people in the world.

“While at Winchester, Bishop Meade visited us twice, which we felt to be no small honor and most kind in him, with his feeble strength, and fourteen miles of such roads as *you* never saw. We also had the pleasure of visiting him for two or three days, when, of course, we talked much of you all. The Bishop speaks of his visit to you with very great pleasure, and desires most affectionate remembrances. He had just received letters from Che-

valier Bunsen and Mr. Bickersteth, which interested us very much. I must not omit to tell you the use he made of the facts you stated to him respecting the change you had introduced in the Glass-House with regard to Sunday work. In the course of his Episcopal tour, he came to a parish where were a number of gentlemen engaged in extensive salt-works. They had been very serious, but their good impressions had been effaced by employing their workmen on the Lord's day. 'The cares of the world choked the seed.' The Bishop addressed them on the subject, and, to illustrate what he had to say, mentioned your practice and experience. It had the desired effect; one after another declared that they would relinquish the practice.\* . . . . .

"It will perhaps surprise you to learn that brother Edward is about to remove to Henderson, a place on the Ohio river, about a hundred and fifty miles below us. I need not say how great a pleasure it is to us that the good providence of God is likely to bring us near together again. Now if we could but have you, too, we should, I fear, begin to think, 'this is our rest.' "

\* It is to be regretted that this good resolution proved but temporary.

## CHAPTER XIV.

### GENERAL VIEW OF MR. JACKSON'S MINISTRY.

"GIVE me a priest these graces shall possess :  
Of an ambassador, the first address ;  
A father's tenderness, a shepherd's care ;  
A leader's courage which the cross can bear ;  
A ruler's awe, a watchman's wakeful eye ;  
A pilot's skill, the helm in storms to ply ;  
A fisher's patience, and a laborer's toil ;  
A guide's dexterity to disembroil ;  
A prophet's inspiration from above ;  
A teacher's knowledge and a Saviour's love."—BP. KEN.

"But we have this treasure in earthen vessels."—2 COR. 4 : 7.

THE casual mention which has been made of the instrumentalities employed in the several fields through which we have followed Mr. Jackson's course, gives but an inadequate idea of his ministry. It seems, therefore, desirable to enter somewhat more into detail; and we turn aside from any thing like a consecutive narrative, in order to exhibit more fully the various methods and plans of operation which made it a ministry of much blessing. Not that there was any thing novel in its character, for there is considerable similarity in the labors of that class of earnest-minded, evangelical clergymen of our day, to which he belonged. It is but adding his name to those of Milnor,

Bedell, Henshaw, and a host of others, both in England and this country, as a witness that the best gifts are those which are most useful—that personal piety is the great source of public excellence—and that they who conscientiously throw themselves into the endless series of good works, which summon them in God's name to be up and doing, with a heart right and true towards Him, are the great blessings to society. Notwithstanding this unity of spirit, and, to a certain extent, of operation also, which constitutes the family likeness of the regenerated—for “it is the same God which worketh all in all”—there is still sufficient diversity, as in the human countenance, to give a distinctive peculiarity to each.

Ever first in importance he held his great commission, “GO PREACH;” always mindful of the apostolic injunction: “I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” (2 Tim. 4 : 1.) In addition to the regular services of the Lord's day, an evening service was held during the week, besides the prayer-meetings, which were more or less sustained in every parish, one or more weekly Bible-classes, Sunday-school and monthly missionary meetings, occasional meetings for communicants, and such other services, as either the appointments of the Church or the state of the people might require.

His weekly lectures were frequently expository; sometimes going through an epistle, sometimes through the series of Scripture lessons appointed for the Sun

day-school. His time and manner of observing the different days set apart by the Church, varied with the character and circumstances of the parish. He admired the wisdom which had arranged this happy mode of conducting her children through all the blessed steps of her Redeemer's most holy life, and he approved their observance; but he took care to conduct them in such a manner, and at such hours, as might best secure the attendance and profit of the people. On the great Fasts and Festivals a full, regular service was held in the Church, and he not unfrequently, especially in Louisville, transferred the stated weekly lecture to the evening of such saint's days as might occur during the week, when the Epistle or Gospel for the day would furnish him with an appropriate subject.

He looked forward to Lent as a season of especial privilege in drawing minister and people together frequently for waiting upon God. To his non-Episcopal friends he called it "the protracted meeting" of the Episcopal Church, and many of them took pleasure in attending the services. In Louisville, as we have already had occasion to mention, they were held alternately in the two churches daily; two, as the regular evening lectures, and four, either in the morning at six or eight o'clock, or late in the afternoon, as convenience might dictate. In New-York, the time was the usual hour of morning service, and the evening. During Passion-week they were frequently held twice a day. Perhaps no time proved more favorable to devotional feelings, or was more enjoyed by the pious mind, than the early morning in spring and summer,

at five or six o'clock, particularly on communion-days, when the morning prayer was usually read at that hour. A short address or exhortation accompanied each service, for which, during Lent, Mr. Jackson previously prepared a series of subjects, aiming to fix upon the minds of his hearers one prominent thought, either for prayer, self-examination or meditation, to occupy them until they should meet again.

Fully alive to the snares laid by the vigilant adversary of souls, and aware that the pathetic lament addressed to the Church of old, "My people will not consider," applies with tenfold force in this busy, driving day of ours, he gladly seized every opportunity of preëccupying the mind of his people, day after day, with such thoughts of heaven and things divine, as should pervade and sanctify their outer life; and many can attest the spiritual benefit they derived, in turning aside from the world, and shutting the door of that quiet lecture-room upon them, to hear of "the Crucified," and draw nigh to Him in humble faith and prayer. The Holy Ghost was pleased to add His testimony, by blessing these means every Lent, in a greater or less degree, to an increase of seriousness, and often very considerable additions to the communion.

With the same object of bringing the soul-saving truths of the Gospel to bear upon the hearts of his people, by consecutive services for days together, he occasionally held associations, or convocations as they are now more generally called, in most of his parishes, similar to those which were attended with such blessed results in Virginia.



The great and good Dr. Chalmers enforced what he called "*the aggressive principle*," defining it to be "that, in virtue of which I do not hold myself acquitted of the Christian duty which I owe to my fellow-creatures, merely by raising an apparatus of churches and schools, and saying: 'Come in, if you will, here, and I am at my post if you choose to come to me; and if you won't come to your post, you are yourselves to blame.'" In our day and country this principle is generally acknowledged, and all who make any pretensions to a right discharge of the sacred office, feel that, not only from the pulpit must the glad tidings of salvation be heralded aloud, but they must go forth to the people and visit their flocks; yet in the *manner* of going about it there is a wide difference. With Mr. Jackson nothing was perfunctory—his pleasures and duties were identical. The vow was upon him, "to use both public and private monitions and exhortations, as well to the sick as to the whole," and of his manner of performing it a close observer shall speak:

"The feature in Mr. Jackson's character which most struck me, was his abnegation of self in all his intercourse with others, and in that lay the secret of the affection which he attracted from all who knew him. Their worldly, as well as their spiritual wants, received from him, not a *forced* attention, but, forgetful of himself, he seemed to enter into and to sympathize with all their feelings, and, never omitting an opportunity to give moral instruction or advice, so to ingratiate himself into the hearts of those with whom he held converse, as to render that instruction and advice the communication of an interested friend, rather than the teaching of a spir-



ritual monitor who felt not with those he admonished, but spoke by a professional ritual. He was the *friend* as well as the pastor, and it was this double relationship which gave his instruction and advice additional influence and unction. But in all this, was ever seen the pervading spirit of the Christian. The apostrophe of St. John, 'Beloved, if God so loved us, we ought also so to love one another,' was in him, by God's grace, resolved into a living principle of heart, which showed itself in his daily life. As Christ was the favorite theme upon which he delighted to dwell in his public and private discourse, so Christ, His love, and the gratitude due to Him, seemed to be the ever-present and ruling influence of his conduct."

It is one of the beautiful compensations by which a gracious God makes his service a delight, that such a pastor never fails to win the affections of his flock; and the reciprocal attachment of Mr. Jackson and his people formed one of the chief pleasures of his life. His visiting, though not formally, was systematically done, a record being kept of every parishioner, and each family visited as often during the year as the size of the congregation permitted, and their different circumstances required. He regarded an acquaintance with his people as an essential help to preaching, that it might not assume a general, but a particular character, adapted to their own particular state and condition. Thus a "sympathetic cord joined his pulpit to each pew;" each hearer could look up and say: "My true friend is there seeking my truest good."

To the illustrations which these pages have already furnished of the "ever-thoughtful love, through con-

stant watching wise," which led him to seize every opportunity for speaking a word in season, we add the following. The first extract is from a lady in England, who was just entering upon life at the time of Mr. Jackson's visit there :

"Of no one's conversations have I so vivid a recollection, for he was the first, indeed the only one, to whom I ever spoke freely my thoughts on spiritual subjects ; but I do not think I could at all describe the enjoyment or the benefit I derived from our walks and talks, because the delight of finding one who could enter into my feelings on these subjects was excessive. I jotted down from memory many of his lectures, expositions at family worship, and conversations, and they are to me a precious memorial of days not to be forgotten, and words which have, I trust, proved 'good seed' to others beside myself."

We content ourselves with this mere reference to conversations, which are highly interesting as showing the facility with which he could adapt himself to all ages, but are too long for insertion here. The next extract is from a friend in this country :

"I never can forget the enjoyment and spiritual benefit which our beloved M—— found under your roof. . . . One day she was sitting alone at the piano in your parlor, in Alexandria, trying to learn a piece of music, when Mr. Jackson, to whom she always looked up with the greatest affection and reverence, handed her half a sheet of letter-paper, saying: 'Mary, I want you to study *this*.' I went into the room half an hour after, and found her gazing on the lines apparently deep in

thought. With a pencil he had written in large letters a line containing the words, '*Do you believe in the necessity of regeneration?*' At least an inch further down on the paper, another line: '*Have you experienced that saving change?*' And at the same distance, still further down on the paper, yet another line: '*When do you intend to seek and secure for yourself such an important blessing?*' Very often she was seen holding these solemn questions before her dear eyes, and though, when the messenger of death closed those lovely orbs forever, we—her mother and I—had forgotten it was ever given to her, yet, in arranging her most precious things, in her most secret drawer, some time after, that paper was found, as if most valuable to her, and such, I do not doubt, she esteemed it. The last great day will disclose how far these questions were instrumental in her soul's salvation.

"Do you remember a Mrs. —, a Presbyterian lady, who lived at one time in —, and was united with you in several societies? She loves the very name of your dear departed husband; and *well she may*. Her husband bought a farm about forty miles distant, and removed there when she had a family of seven children. Just before they moved, she met Mr. Jackson in the street, and on her telling him she did not expect to see him again, he asked her many questions about her family; among others, whether she would be near any church. On being answered in the negative, he said: 'Then you must have service at home regularly. You can get Burder's sermons and a supply of hymn-books, catechisms, etc., and, as Mr. — is not a professor of religion, I hope you will be very careful that your children do not suffer by this change of residence.' Very many other directions were most kindly given, and most gratefully followed.

Some of the books mentioned she could not procure nearer than New-York, but they were obtained. Before that time she had never prayed aloud in the presence of any one, not even her husband; but the solemn advice, so affectionately given, induced her to overcome her timidity, and she never forgot or ceased to follow it. She sang sweetly, and so did her husband and children. After a little time, Mr. — offered to read himself. Her children are all now communicants except the youngest girl, and her almost adored husband became pious before he died; and she does not hesitate to assert that she owes these blessings, more than to any thing else, to that conversation in the street with your dear husband. Truly, ‘a word spoken in due season, how good is it!’ Did *I* not find it so when sorrow after sorrow rolled over me and mine, and such gracious words fell from his lips as I never can forget?”

From the instances which we have given, to which many others might have been added, it will be seen that he did not overlook the most simple means that might avail to reach a single soul in the most retired part of his path. To those who were “in trouble, sorrow, need, sickness or any other adversity,” he was indeed a son of consolation; and he delighted in that service which Job accounted among the most honorable of his kingly state in the days of his prosperity. “I dwelt as a king, . . . as one that comforteth the mourners.” A service which He who emphatically came to “bind up the broken-hearted,” has committed to human instruments.

But while it was congenial to his nature to comfort the sick and sorrowful, he shrunk not from the painful

duty of sweeping away every false refuge. He would not for worlds have sent a soul to the bar of God with a lie in his right hand; hence, visits to the sick and dying were often severely trying to him. He had no faith in death-bed repentance, or death-bed expressions, and, to those who sent for him at the last hour to repair the negligence of a careless life, he could not be a messenger of peace. He would not use the blessed sacrament of Christ's body and blood as an anodyne for the stings of an upbraiding conscience; yet he would not limit the mercy of God. He held the balance with an even hand, while, with an uncompromising fidelity, he laid bare the sinner's guilt, or poured the full rich tide of Gospel mercy on the penitent. He earnestly warned his people against the folly of delaying to send for a minister till they were almost beyond hope of being reached by his teachings, reminding them that the case of the thief on the cross is left on record that none need despair, while it stands alone in the whole Bible, that none may presume.

His affectionate concern for souls is touchingly exhibited in the brief minutes which he occasionally kept of conversations. Of these we select the following as a specimen. They were hastily taken down at the time, with the intention of writing them out more fully for the benefit and gratification of Mr. ——'s friends, should he not live to return to them, which then seemed highly probable; and they are given in the rough, unfinished state in which they were found. The gentleman alluded to was little acquainted with our Church, an entire stranger in the place, and in the

first instance, sent for a very popular revival preacher, who was producing much excitement in L. As he did not go, the lady with whom Mr. — boarded suggested sending for her pastor, who, ever prompt to the calls of duty, at once obeyed the summons :

“*January 23.*—Hearing that Mr. —, of —, was at — boarding-house, in a wretched state of health, having come to this city for medical advice, and desired to see me, I visited him to-day. He opened the conversation with a brief statement of his past life and views ; that his habits had been strictly moral, always under some sense of religion, but that his mind had ever been fluctuating as to the truth of revelation. He had read much on both sides. After investigating the evidences in its favor, he had frequently been left without a doubt ; but in a few months, he found himself as much under the influence of skepticism as ever. He then asked my reasons for believing in the authenticity of the Old Testament.

“*Answer.*—Historic.

“Inquired how I vindicated God from the charge of *cruelty*, as regards his dealings with the Egyptians, and *favoritism*, as regards the Israelites.

“*Answer.*—The former, on the ground of His holy, wise, and just government ; the latter, on the ground of sovereign mercy, in rescuing one part of an apostate empire, that he might ultimately save the whole. Illustrated by His present dispensations. Some nations still are more favored than others, etc. Modern nations have been destroyed ; it matters not, as regards the divine character, whether it be by miracles, or in the ordinary course of events. I urged the dilemma that the Scriptures were written either by *bad* men, or by good men *uninspired*, or by good men *inspired*, etc. This he seemed to feel.

“Urged prayer to God for assistance, on the ground that, if there be a God, He can and will help ; that we have certain necessities, and if they are not met in the word of God, they are not met at all—we need comfort—we are sinners—we desire immortality. He asked me to pray for him. I proposed to pray *with* him, and concluded my visit with prayer.

“*January 24.*—Conversation at first turned briefly on former subjects ; then, on *affliction*—the *special providence* of God apart from miraculous interposition—whether it was any thing apart from the laws of nature. I gave instances in which it could not be traced up to any law of na-



ture; as, the sudden death of blasphemers—the awful end of persecutors of the Church—the preservation of the Church in opposition to the power and malice of her enemies.

“*On eternal punishment.* His objection was to *infinite* punishment for *finite* offense. I stated it to be, punishment *parallel* with transgression—*eternal sinning* and *eternal punishment*. Traced an analogy between God and man in this particular. Parents punish so long as the offense continues—governments do the same. They draw out punishment through existence, when the case requires it; and, if the existence continued a thousand years, so would the punishment, should the individual manifest a determination to offend still. So does God. This seemed to satisfy him.

“*On the happiness of the Christian's delusion*, if it be a delusion. He remarked upon it strongly and sweetly.

“*On sins of omission*, which he felt; especially his omission to look at this subject, while in health, more than he had done. Concluded with prayer by his invitation.

“*January 25.*—Found Mr. — in too much pain to converse.

“*January 28.*—Conversed on the world in which there is no suffering, because there is no sin. He responded that it was delightful to those who had the prospect of entering there. On the province of reason in matters of religion. I remarked that, as reason is above sense, so faith is above reason; and as there are facts which reason can receive, but sense can not, so there are divine truths which faith can receive, but reason can not comprehend. On the evidence of the authenticity of the Scriptures, from their internal purity, (S. Jenyns,) and from prophecy. To this he assented. Concluded with prayer.

“*February 1.*—Mr. — too unwell to talk much. He requested information on the atonement. I read him an extract from Bishop Heber, and explained. He inquired why, if Christ was a lamb to take away the sin of the world, all were not saved? I explained and illustrated. He was much struck with the illustration of the brazen serpent.

“*February 4.*—Read to Mr. — the account of Count Struenzi's conversion, which seemed to interest him much. Conversation turned on difficulties still remaining in his mind, as, if the Holy Scriptures were so important, why did they not come to us with all the force of mathematical demonstration? I entered somewhat into the nature of evidence—directed his mind to truths connected with, and preparatory to, further consideration of the doctrine of the atonement—such as, man's guilt and condemnation.



"*February 6.*—Read from Gurney on the Atonement to Mr. —. Endeavored to show him that the Gospel alone teaches how God can be just, and the justifier of the ungodly; that, without the Gospel, we must be shut up in despair. I asked him, after prayer, if he prayed for himself. He said he did, and added that he felt an increasing pleasure in contemplating these subjects, and was happy to say he found himself escaping from the 'meshes of skepticism.'

"*February 7.*—Found Mr. — too unwell to hear or say much. I presented, as further evidence of the truth of revelation, a rapid sketch of the prophecies which had received their accomplishment in Christ, which much struck his mind. I then pressed the authority of Scripture, as evidence for the truths to be believed.

"*February 11.*—Read to Mr. — the epistle and exhortation contained in the Visitation of the Sick. He expressed his pleasure in, and gratitude for, my visits, etc. etc.

"*February 12.*—Very interesting visit. Found Mr. — more at ease. Read Tract on *Regeneration*, (of A. T. S., vol. iv. 41.) After hearing the evidences, he said: 'If these are the marks of regeneration, then I trust my heart is changed.' 'I would not change situations with many of my old friends, who are in health and prosperity.' This strongly contrasted with his language when I first visited him; then he spoke as if he could not see how God could be good and merciful, and afflict him so severely. Said he had rather be a 'Christian in a cottage, than an ungodly man in a palace.' I adverted to the fact that regeneration was a *great* change. That, he said, made him fear. I then remarked that grace might be *real*, though small; and showed him how God advanced the work, and especially through the instrumentality of affliction, quoting Mal. 3:3. 'Does it say so?' he asked, 'I have been thinking that He connected with His atonement a process of purification—an alembic.' Said: 'I have often determined to suffer *heroically*—now I desire to suffer *patiently*. I have frequently desired death that I might be freed from pain, now I begin to look forward to it for a better end.' We prayed together; at parting he gave my hand, as usual, a most affectionate grasp.

"*February 14.*—Found Mr. — in comparative ease. He began our conversation by expressing his resignation to God's will, and the comfortable hope he entertained that his 'peace was made with God.' I directed him to Christ as 'our peace.' His hope, he said, was in Him. He alluded with great satisfaction to the articles I had read on the atonement and regeneration. I directed his thoughts to the fruits of the

spirit—'Love, joy, peace, long-suffering,' etc., as the only evidences of regeneration. He begged me to repeat, and spoke of his own state with regard to them.

"I admonished him that the enemy might yet, and probably would, greatly assail him, and directed him to the proper weapon for repelling his attacks—*faith in God's word*. This led to a talk on faith, in which grace he felt himself, he said, 'the feeblest and most deficient.' Conversation, at one period, turned upon those things which were hard to be understood. I remarked that they were arguments in favor of religion, rather than against it. In nature, we find many things beyond our comprehension; in a religion from God, we might expect the same. Were there nothing beyond the power of the mind of man to grasp, there would be nothing that he might not create. Mr. — said, when a child he asked his father many questions to which he received answers which he could not then comprehend, but he believed because his father said it, and he has since been able to comprehend them. It would have been a sin, and an insult to his father, not to have believed him when he could not comprehend him, and it would be a sin and insult to God, to disbelieve Him because it was beyond the reach of his comprehension.

"There is an evident increase of confidence in the word of God. He manifested great anxiety for his relatives, and begged that I would, in case of his death, give them as minute an account as possible of our conversation. He hoped, from the confidence they had in him, that it might be blessed to them. They knew his truth and integrity, he said, and added, 'I speak it without vanity, for I have none now,' and it may lead them to be careful for their salvation. 'They are all moral,' he continued, 'but that will not do—morality and religion are two things. They may be moral without religion, but they can not be religious without morality.' I remarked, that some were moral from fear; some from regard to reputation; but religious people were moral from their love to the character of God and His law, and we could easily appreciate the difference. 'Yes,' he replied, 'there is my servant—if he obeyed me and served me from fear, I should have no respect for him; but I know that he is kind to me in my helpless state, from love and respect, and I love him as a brother.'

"He then requested to be instructed in the sacraments of the Church—Baptism and the Lord's Supper. He had not been baptized, and had doubts as to the propriety of any mode but *immersion*, which we discussed. He expressed his unwillingness to depart in any iota from the divine directions—a pleasing tenderness of conscience. Concluded as usual with prayer.

" *February 16.*—Time chiefly occupied to-day in discussing the *mode* of baptism.

" *February 17.*—Found Mr. — too unwell to pursue the above subject, and proposed to pray with him, to which he assented, saying, that he found it more comforting and refreshing than discussing topics. He found his views, feelings, and wishes, were better expressed in prayer than in conversation. After prayer he remarked, that formerly, during the best prayers, his thoughts would constantly wander, but now he found his mind firmly fixed. He adverted feelingly to a confession I had made respecting our weakness and insufficiency, said how exactly it corresponded with his own experience. I illustrated the folly of leaning on our own strength by the case of Peter, which was new to him, and struck him forcibly. The conversation, though short, turned profitably and pleasantly on our state as guilty, weak, blind creatures, and the provision made for us, as such, in Christ.

" *February 19.*—Summed up the argument on the mode of baptism. Mr. — confessed that the arguments in favor of immersion were not so strong as he had thought; still, were he in health, he thought he should prefer that mode, as being admitted on all sides to be right; but that, in his case, he had no alternative between affusion or no baptism. Said it did not appear to him that God would so institute an ordinance that it could not be enjoyed by *all*. We next proceeded to the doctrine of the Trinity. Before entering upon it, we prayed for divine guidance and illumination. After reading to him on the subject, Mr. — remarked, that it was beyond doubt a scriptural doctrine; that, according to his view of the atonement, Christ must be *divine*. He manifested a mind submissive to the testimony of the word, and said that he apprehended these subjects in a manner very different from what he once did: once his mind was always arguing *against* them, now, he found himself arguing *for* them. Pleasant interchange of thoughts passed respecting the world, where 'everlasting spring abides,' and on that hope which is an 'anchor to the soul.'

" *February 22.*—Have not seen Mr. — for some days, owing to indisposition and engagements. Visited him this morning; found him suffering greatly with pain in his eyes; he could not converse, but could hear. I read first Timothy, first chapter, and spoke on verses 15 and 16; then proposed to read the tract, *Conversion of Rochester*, as an illustration of the Apostle's declaration, 'This is a faithful saying,' etc., and one that might prove edifying. Mention being made of the instruction the Earl found in Isaiah 53, Mr. — requested me to read

it. 'Well,' said he, 'I did not know that there was so much about Christ in the Old Testament. In truth, I have held that portion of the Scriptures in perfect contempt: my reading has been confined to the New Testament; the other I have considered a pack of nonsense and fables; but now, I see that no man can examine the one without the other. They make a whole of perfect beauty and symmetry. Oh! if my life should be spared, what pleasure shall I take in reading them, and comparing the one with the other. The manner in which you brought together the prophecies relating to Christ, and the accomplishment they received in Him, forced conviction upon my mind which I could not resist. It ought to be shown to every one. I believe the Scriptures. I can not, I dare not doubt them; but my faith is small.' He used the word *believe*, for the conviction of the understanding; *faith*, for the credence of the heart. 'Now,' he added, 'I have a more realizing sense of the presence of God. I can pray to Him as one that hears me; formerly, I prayed as to a nonentity. I was like one speaking on the sea-shore, heard by no one, not hearing myself.'

"At the conclusion of my visit, he alluded to fresh sorrow which had come upon him, and which he would detail at another time. 'The last link,' said he, 'is broken; I knew that friends must be taken from me, or I from them, but ——' . . . . .

"I proposed to pray. When I rose, he said: 'You have expressed my feelings.'

"*March 6.*—Having been absent from home, have not seen Mr. —— since the last date. Before leaving, sent him *Wilberforce's Practical View*. Spoke of it with gratitude—said he had never read any thing which probed his heart and conscience more—thought it enabled him to know himself better—remarked, Wilberforce wrote like a scholar, a gentleman, a philanthropist, and a Christian.

"*March 9.*—Called on Mr. ——, but had not much conversation. He alluded again to Wilberforce, and remarked that he needed nothing for instruction but that work, my conversation, and the Bible. Said he would not exchange his present situation, with his present views and feelings, for past health and prosperity, without them. A manifest change exhibits itself in his temper and disposition in regard to his sufferings. 'I was,' said he, 'hardened by them; now, I trust I feel quiet and submissive.' Read him the baptismal service for adults, which led to some interesting conversation. Prayed and took my leave.

"*March 11.*—Long conversation on the subject of theatres, growing

out of Wilberforce; stated his passion for them; confessed that the amusement would not be so popular if it were more moral; said his views concerning them were changed. Reverted to the affliction, to which he alluded in a former visit, and entered more at large into his personal history. At one time every thing prospered with him. 'I often wondered,' said he, 'whether such prosperity could continue without an alloy, and now the answer has come in many forms.' . . . I directed him to cast all his care upon God, 'who careth for us.' He asked me to repeat the hymn which I had before begun: 'I would not live alway.' Prayer as usual.

"*March 14.*—Conversation turned on the peculiarities of our Church—its constitution, ministry, worship, and observances.

"*March 15.*—Mr. — expressed a wish for the day of his baptism to be fixed. Said he had his fears, but the desire was in his heart; he wished it earnestly. Gave a connected statement of his views and feelings. Said he could not profess such excitement as some did, nor such love, nor such joy; but he believed the testimony concerning Christ, he rested upon Him, he gave his heart to Him, he wished to live to Him, to honor Him as he had opportunity. Said his feelings were so changed in regard to prayer, that he hoped his heart was changed. 'I not only pray steadily,' added he, 'but as often as my heart is drawn to it, I find delight and refreshment in it.' I read him the greater part of the Epistle to the Ephesians, which drew forth some inquiries, especially on 2 : 8—'By grace are ye saved,' etc. Prayed with him, and exhorted him in reference to his approaching baptism; reminded him that God required *true* grace, not any specific measure, nor had He any uniform mode of working on the heart. Illustrated this by the cases of Lydia and the jailer.

"*March 16.*—Final visit preparatory to Mr. —'s baptism. I read him Romans eighth chapter, and my sermon on verse first, as suitable on the occasion. Conversation then turned on a mere sacramental union with Christ. Mr. — expressed his fear of self-deception and his ground of hope. Said he was willing to renounce all sin and vanities; that he desired to live to God; that his only hope was in Christ. 'His coming into the world,' he said, 'showed that He had some great end in view; and no end was worthy of Him, but to be the Saviour—the only Saviour of sinners; my confidence is in Him alone.' I spoke of the privileges of spiritual union with Christ, which he said met his 'feelings and necessities.' We then went through the questions in the baptismal service, and other particulars preparatory to the administration of the sacraments.



“A pleasing interview; manifestly clearer views of the plan of salvation, and cordial acquiescence in it. Less talk about his sufferings, at least in a way of complaining.

“*March 17.*—Baptized Mr. ——. Present, Mrs. J——, Rev. Mr. C——, Mr. S——, and a few others. Solemn and delightful service. Mr. — did not talk much, but said he trusted he was prepared. The dark room and glimmering light seemed to represent the darkness of nature, and the light shining in a dark place; while the almost sightless sufferer brought forcibly to mind the spiritual blindness from which he had just emerged.

“*March 23.*—Visited Mr. — several times during the past week. Found his mind very tranquil. Said it seemed to him that he never could be overcome of unbelief again. I reminded him of Peter’s case, and charged him to ‘beware of Peter’s word, nor confidently say, “I never will forsake thee, Lord,” but “grant I never may.”’ He replied: ‘Yes, I remember it—I remember your allusion to our weakness in one of your prayers, and have feared it ever since.’ I directed his mind to the Lord’s Supper, respecting which, as to its obligations and benefits, he was lamentably ignorant. My visits this week have been occupied mainly on these points. Signs of growth in grace are evident. Received from him many warm expressions of gratitude and love.

“*Sunday, March 24.*—Administered the Lord’s Supper to Mr. —. Present, a few particular friends, as at his baptism. He said little, but appeared to be deeply affected.

“*March 25.*—Asked Mr. — how he enjoyed the services in which we were engaged yesterday. ‘Oh!’ said he, ‘it was deeply affecting; I was very much moved; it seemed to bring Christ crucified near to me—nearer than I could have imagined. Perhaps my situation affected me. It is the last time I can ever expect to enjoy the privilege.’ I then endeavored to show him how he might and must hold communion with God without the aid of sacraments—by prayer, by meditation, by the word. Thus God speaks to us, and thus we speak to Him. Thus He gives, and we receive.

“*March 26.*—A short but most interesting interview. I read Mr. — my sermon for next Good Friday; Luke 18 : 31–33. ‘Nothing,’ said he, ‘could have suited me better; I want such enlightening, such instruction. It is the great subject with me now. How much is His death to be esteemed even beyond that of martyrs! He died *voluntarily*.’ I said: ‘It is a precious truth, if He be ours by faith.’ He replied: ‘I have no other trust; all my hope is there. I do not know how it may

appear to those in health, but to me it appears that there is nothing else worth possessing.' I asked him if his faith in Christ produced any change in his feelings, with regard to his sufferings; to which he replied: 'I find this difference—once I scorned to complain, I was too proud to murmur, I was determined to suffer like a soldier. Now I desire to be quiet and submissive, to suffer like a *Christian*. God,' he continued, 'has been more merciful to me than I would have been to myself. I have desired many times to take away my life, and would have done it, but for certain circumstances which restrained me; and God has kept me hitherto, to bring me to this state of mind.' I reminded him of parallel cases in Cowper and the jailer. Then we adverted to death, and I mentioned the promise, 'When thou passest through the waters, I will be with thee,' etc. To which he responded: 'It is my desire to die like a Christian.' I can not remember all of his expressions, nor any of them in their full strength and propriety. We spent a few precious moments in prayer. The duties of the week (Passion-week) pressed upon me, and compelled me to leave, though it would have been a feast to stay.

"*March 27.*—Speaking of the Scriptures, Mr. — remarked, that though he had previously some knowledge of them, yet that now they had a value to him he never perceived before; all seemed to have become new. He requested to hear the account of our Saviour's death, 'for that,' said he, 'is the precious subject to me now.'

"*March 29.*—Mr. — requested me not to forget him in my prayers. 'I see their value,' he said; 'once I did not. Pious ministers have visited me, but I never asked them to pray for me, for I thought there was no efficacy in prayer. Once, when ill of a bilious fever, Mr. — visited and prayed for me in an adjoining room; he prayed earnestly for my conversion. I thanked him for his prayer, but felt astonished that a man of his sense could think it would be of any avail; but I trust it is answered; and now I desire the prayers of Christian friends.'

"*April 4.*—Mr. — took his departure for his home. He came, he said, in quest of *health*, and he trusted he had found *salvation*. Took a view of God's providence in bringing him to this place, that he might learn the way of salvation. Spoke with strong feelings of affection and gratitude to myself. We prayed together, in the hope that our next meeting would be before the throne of glory. I gave him *Wilberforce's Practical View*, purchased a prayer-book for him, gave him a number of tracts, and ordered for him the *Episcopal Recorder*. With these, he said, and the Bible, he would have enough to read.



“In one of my former visits, he asked our reasons for infant baptism, which I gave him.

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“Thus ends one of the most interesting cases, taken in all its circumstances, that God has in his providence ever brought under my immediate notice. May the last day show that the salvation of a soul is the blessed result !”

It may be gratifying to the reader to know that the gentleman with whom these conversations were held, was not only permitted to reach his home, but to live several years, surviving his spiritual teacher sixteen months. His friends had the privilege of witnessing, during his prolonged life, satisfactory evidence that “when he received the Word of God which he heard of His servant, he received it not as the word of man, but, as it is in truth, the Word of God, which *effectually* worketh in them that believe.”

His father writes: “From the time he left L——, till the day of his death, he appeared to enjoy religion more entirely than any person I ever saw.” On his death-bed he addressed each of his family and servants separately on the great subject of their soul’s salvation; exhorting those who already professed Christ to walk worthy of their vocation, and encouraging them to increased diligence by the glorious promises of the Gospel; and those who did not bear His name, he entreated, “with wonderful zeal and eloquence,” to open their hearts to the Saviour so freely offered to them. After taking an affectionate leave of all, and expressing his joy that the long-wished-for day of his release had at length arrived, with a smile upon his lips as the bright prospect of his glorious home opened before

him, he entered into the joy of his Lord ; there to be the “glory and crown of rejoicing” of him who was the honored instrument of turning him to righteousness, “in the presence of the Lord Jesus Christ at His coming.”

## CHAPTER XV.

### BAPTISM—CONFIRMATION—THE LORD'S SUPPER.

“God of the Universe, hear me!

Let me not hereafter miss at Thy throne, one spirit of all these  
Whom Thou hast given me here! I have loved them all like a father.  
May they bear witness for me, that I taught them the way of salvation,  
Faithful, as far as I knew of Thy word; again may they know me,  
Fall on their teacher's breast, and before Thy face may I place them,

. . . . exclaiming with gladness,

Father, lo! I am here, and the children whom Thou hast given me.”

—CHILDREN OF THE LORD'S SUPPER.

As the watchful shepherd of souls, and conservator of the Church's purity, Mr. Jackson was particularly guarded in admitting persons to the ordinances of God's house; and he spared no pains that, when those committed to his care approached the Lord's table, they should “come holy and clean to such a heavenly Feast, in the marriage-garment required by God in Holy Scripture, and be received as worthy partakers of the same.”

We have seen how, when he observed indications of increased seriousness in his congregation, he appointed meetings for religious conversation and prayer with those who were so disposed, and how he sought them out, and strove to do them good in their own houses and by the way. The bitter reproof of Israel's

careless shepherds, could never in any sense be applied to him: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought again that which was lost."

He had yet another important mode of pastoral intercourse, which he practised during the whole of his ministry—that of inviting the seriously disposed to his study or vestry-room; and, when he gave notice for the administration of the communion, as well as occasionally at other times, he would name the hours at which he would be glad to receive candidates for either of the sacraments, or others who might desire spiritual advice or conversation. He followed the plan of his esteemed friend and former teacher, Dr. Henshaw, in the use of questions,\* which he gave to

\* We subjoin a copy of Dr. Henshaw's questions, which, after they were printed, Mr. Jackson substituted, as a matter of convenience, for his own, previously used.

"As you have applied to be received as a communicant in the church under my pastoral care, I have thought proper to commit to paper the questions which I should otherwise ask in a personal interview; and desire you to answer them in writing, seriously and deliberately according to the dictates of conscience, and as in the presence of the Searcher of hearts. 'Examine yourselves, whether ye be in the faith; prove your own selves,' and may you be able to give 'the answer of a good conscience towards God!'"

"1. Do you acknowledge and feel yourself to be a sinner justly condemned before God, and that you must certainly perish but for His mercy through the redemption which is in Christ Jesus?"

"2. Have you good reason for believing that you hate sin and truly repent of it?"

"3. Do you believe the Lord Jesus Christ to be a divine Saviour, and do you rest your hope of pardon and acceptance entirely on His merits?"

every candidate for admission to any ordinance of the Church. While he thus scrupulously kept the door of Church ordinances from unhallowed intrusion, he was very far from lording it over God's heritage. With good Richard Baxter, he was "not for narrow-

"4. Do you believe in the Holy Spirit as the Guide and Comforter of the people of God, and is it your earnest prayer that you may experience more and more of His renewing and sanctifying grace?

"5. Do you believe the Bible to be the word of God, and take it as your rule of faith and duty? and do you consider it a privilege and pleasure, daily to read a portion it, and pray to your Father who seeth in secret?

"6. As approaching the communion is a virtual renewal of the Baptismal covenant, have you read the questions contained in the Baptismal service of the Church, and can you sincerely give the answer therein contained?

"7. Have you been confirmed, or are you 'ready and desirous to be confirmed' when the opportunity offers?

"8. Do you esteem theatrical amusements, games of chance, balls, and other worldly pleasures of a kindred character — Sunday travelling and visiting (except in cases of necessity and mercy) to be inconsistent with a Christian profession, and are you determined by the grace of God, to abstain from them?

"9. The 14th Canon of the Protestant Episcopal Church in the diocese of Maryland, says: 'It shall be the duty of every communicant in this Church, who is the head of a family, to live in the daily exercise of family worship.' If you are the head of a family, do you perform this duty, and are you resolved to persevere in it?

"10. Do you feel steadfastly resolved, by the help of God, to 'live as becometh the Gospel'—to do all the good you can, and 'continue Christ's faithful servant to your life's end'?

"11. Are you willing and desirous, that whenever you deviate from the path of duty, your pastor should faithfully reprove and admonish you?

"12. Have you read what is said in the last question and answer of the Church Catechism about the qualifications required in those who come to the Lord's Supper, and do you sincerely think that you possess them?

ing the Church more than Christ Himself alloweth us; nor for robbing Him of any of His flock." His Master had not appointed him to be the *judge*, but the *instructor* of His people in all things which they ought to know and believe to their soul's health, and the *watchman*, to warn them that they be not unworthy partakers of the ordinances of His house, to the condemnation of their own souls — and faithfully did he execute his mission. He felt deeply his own great and solemn responsibilities, but he would have his people also to feel theirs; and he relied much for keeping the Church pure, on obedience to the command: "Son of man, hear the word at my mouth, and give them warning from *me*."

Repentance and faith being equally required of those who come to adult Baptism, Confirmation, or the Lord's Supper, his manner of dealing with the candidates for each was similar. So many excellent treatises have been written on these subjects, that it is unnecessary here to give Mr. Jackson's opinions fully

"I wish you to give a distinct and explicit answer to every one of these questions. If you have doubts or difficulties in regard to either of them, come to me, and I will cheerfully aid you so far as in my power, to overcome them.

"You will find two copies of this paper; after having answered the questions according to the numbers, and affixed your signature, return one copy to me, and preserve the other, that you may look over it at least once a month, and thus keep in lively remembrance, the solemn engagement into which you have entered with the Lord and His Church.

"That you may continue a faithful member of the Church of Christ, and grow in grace more and more till you enter into God's heavenly kingdom, is the fervent prayer of      Your affectionate Pastor,

"WM. JACKSON."

respecting them. We shall only aim to show how he guarded their practical observance, which was the point to which he devoted his most careful attention. In the early pages of this memoir, we have seen how thorough was his investigation of the subject of *Baptism* at the beginning of his Christian course. In his sentiments and preaching respecting it, he avoided the extreme of unduly magnifying it on the one hand, and, on the other, of not giving it the important place in the Christian system which our Lord has assigned it. He feared that the people generally were not sufficiently instructed on this point, and took care that, in his preaching, it should, like every other article of faith and practice, hold the same prominence that is given to it in God's word. Parental duties and responsibilities were affectionately, earnestly, and frequently enforced, and Baptism as lying at their very threshold. Thus he would address them :

“If there is any one transaction in your lives that more than another requires solemn forethought, ardent prayer, and firm faith, it is the act of Baptism. Present your children at the sacred font, under a realizing sense of the awful truth that they are the corrupt offspring of fallen parents, ‘born in sin and shapen in iniquity,’ and that, ‘except they be born of water and of the Spirit, they can not enter into the kingdom of God.’ Then remember that it is written, ‘I will pour my Spirit upon thy seed and my blessing upon thine offspring,’ and that ‘the promise is to you and to your children.’ Let faith rest upon the promise. Let faith be turned into prayer—earnest, wrestling prayer. With Abraham say, ‘Oh ! that this child might live before Thee,’ and, ‘I will not



let Thee go except Thou bless my child ; ' and if, like the father of the faithful, you first bring your children *to* God, and then bring them up *for* God, in the exercise of the same faith, you have the strongest encouragement to hope, that one day — and perhaps this day — God will magnify His grace and mercy to them, for ' the generations of the upright shall be blessed. ' ”

And again :

“ Think you, my Christian friends, that you have done all when you have had your children baptized in the name of the Father, the Son, and the Holy Ghost ? No. It is a transaction which should influence your whole conduct to them in after-life. God does not immediately take the gift to Himself, but for a time commits it to your nurture and admonition, and in effect says : ‘ Be ye nursing fathers and nursing mothers to my children. In all your conduct towards them, remember that you act for me. When you punish them, do it as an act of discipline for me, that they may be my obedient children. When you instruct them, remember it is for me, that they may know to do my will. When you choose their occupation in life, remember that it is for me, and that it must be such as will enable them to honor and glorify me. And in the example that you set before them, still remember that it is for me, that they, seeing your good conversation, may glorify me. And if one of these little ones perish through your neglect, I the Lord will require it at your hands—ye have broken my covenant, ye shall not escape. ’ ” (Ezekiel 17 : 18.)

One Sunday afternoon in each month was set apart for the administration of the Sacrament of Baptism, and that none might present their children at the font

ignorantly, formally, or superstitiously, he rarely failed to impress upon them, by a few such simple, earnest words, the nature of the service in which they were engaged.

He considered the requirements for *Confirmation* the same as for either of the Sacraments. It has, however, this peculiarity, that the announcement of an Episcopal visitation for the purpose, furnishes a specific time, and gives to the shepherd of the flock special authority to cry aloud: "Who is on the Lord's side?" "Choose ye this day whom ye will serve." An opportunity always gladly and faithfully improved by Mr. Jackson. That he would enter upon it with lively interest and assiduity, would naturally be expected from his experience of the blessing attending its due observance in his own case—from his strong sense of the wisdom and fitness of the whole arrangement—and his grief at the inadequate and lax manner in which the purpose of the Church is too often carried out.

Many weeks previous to the Bishop's visit, he would call the attention of the congregation to the subject by a discourse, or series of discourses. Of these he has left a large number more or less complete; many also, delivered after the administration of the rite, to those who had been confirmed, and to those who had suffered the important season to pass, without availing themselves of it to take a stand on the Lord's side. A brief extract or two may suffice to convey an idea of his manner of teaching on this subject:

"The qualifications for confirmation may be stated in one word—SINCERITY—that you mean what you say. Or,

to amplify a little, they consist in a penitential sense of sin—in a humble faith in the mercy of God through Christ—in a sincere desire to be completely sanctified by the Holy Spirit, and in a resolution to devote yourselves to the service and glory of God. In other words, in repentance, faith and holiness.”

Again :

“My dear hearers, we would have you regard confirmation as a most solemn and important transaction between God and your souls. Your preparation must be precisely such as becomes a sinner seeking salvation, and about to enter into a solemn covenant with God before the Church and the world, to *be* all that you engaged to be in your baptism ; to *believe* all that you engaged to believe ; and to *do* all that you engaged to do.” . . . . .

“You are called to an act of *renunciation*—an act of *faith*—an act of *obedience*. These several acts are universal in their aspect : renunciation of *all sin*—belief of *all truth*—obedience to *all God’s commands*. No sin may be spared, though it be a little one. No truth is to be rejected, though it be a mysterious one. No duty is to be avoided, though it be a hard one.

“With these three duties or obligations three precious privileges are connected—the being made members of Christ, children of God, inheritors of the kingdom of heaven.” . . . . .

“Think not, my dear hearers, that our design is to intimidate you. We should be unfaithful to you and to our Master, if we did not, after His example, show the ‘narrow way,’ the cross, and the ‘strait gate,’ as well as the kingdom of heaven, the crown and the rest.”

Under the head of the *benefits* of confirmation, he thus remarks :

“ By confirmation you will be entitled to approach the Lord’s table, and will be admitted to all the privileges of a complete member of the visible Church of Christ. By your own act you have surrendered, not your body only, but your soul, as a living sacrifice unto God, and the Church welcomes you to her bosom, and the world perceives that you have chosen Christ as your portion. Having thus engaged to renounce the service of sin, to trust in Christ as your only sufficient Saviour, and to walk in newness of life, it is your privilege to draw nigh to His table, and feast on the banquet which he has prepared for His children. If any after confirmation so lightly esteem this high privilege, as to neglect the gracious command, ‘Do this in remembrance of me,’ they give reason to fear their confirmation was a mere form, and their answers to these questions solemn mockery. But we are persuaded better things of you, and trust none of your number will be found to make protestation of fidelity to God, who do not intend, by His grace, to ‘walk in *all* his ordinances and commandments blameless.’ ”

In addition to these public teachings, Mr. Jackson invited all who had not been confirmed to meet him in the lecture-room ; these he formed into classes, whom he frequently met for such special instruction as was suited to them collectively ; besides which, every candidate was individually and privately conversed with. None could come in ignorance of the nature of the solemn vows they were to ratify in confirmation under *his* ministry. And when the time

arrived for these interesting classes to tender their hearts' allegiance to the King Eternal, Immortal and Invisible, in the presence of the great congregation, and he presented them for this purpose to the chief minister in the church, in that peculiarly impressive manner which none who saw and heard him in Louisville can forget, his countenance expressing the yearnings of his heart over these children of his care; and when, as, approaching the chancel, that beautifully appropriate hymn was sung—

“O happy day that stays my choice  
On Thee, my Saviour and my God;”

and then, solemnly and devoutly kneeling, they received the Bishop's on-laid hand of blessing, and the prayers of the Church were offered for daily increase of His Holy Spirit; it was a scene on which angels might delight to gaze, and with which few on earth could compare. The occasion of their first communion was scarcely less touching. They approached the chancel, attended only by their nearest friends, when he addressed to them a few words of welcome and encouragement, exhorting them to let their lives ascend as incense to His praise, whose exceeding great love to them they were about to commemorate.

With such a view of the painstaking and hearty interest with which he conducted this department of his work, can we wonder that he should have been heard to say that he found the enforcement of the obligations of baptism to be one of the most effective appliances of his ministry?

His love of order and nice sense of the fitness of

things, led him to be attentive to the lesser matters of the arrangements for the services, and the time and manner of administering all the ordinances, so that the deepest feelings of seriousness and reverence might be produced.

He was remarkable for bringing out the meaning of every part of the service, and he impressed it upon others because he was profoundly impressed by it himself.

He was peculiarly happy, also, in the choice of collects suitable to the subject of his sermon, or for special occasions, often selecting them from services little known, so that his hearers were sometimes not aware that they were in the Prayer-Book, and were struck with their singular appropriateness.

When he blessed parents and their children after baptism, it was with an earnestness and a tenderness of manner which convinced them that he was more than a mere administrator—he was a sympathizer in their feelings. When he addressed the communicants at the table of the Lord, or added a few words after a sermon or lecture by a brother clergyman in the lecture-room, both of which he not unfrequently did, one felt that his “heart was hot within him, and while he was musing the fire burned,” *therefore* “spake he with his tongue”—“that it was not the clear cold voice of one giving advice from serene heights above to those who were sinning below,” but as a redeemed sinner joined to them in Christian brotherhood. In the hope of deepening, in the retirement of home, any impression that might have been produced in the sanctuary, it was his practice to cause to be placed in every



pew, once a month, a tract, generally with reference to the subject of the sermon. At marriages and funerals he likewise presented a small book, neatly bound, as a word in season on the occasion.

A letter to his niece, on her confirmation, will conclude our notice of this branch of his parochial labors :

“WE have heard with pleasure that your thoughts have been directed to the important subject of Confirmation. Indeed, we gather, that by this time, you have in your own person ratified that which your sponsors did for you ; and if you have, it is no unreasonable thought to suppose that the spirit of her who bare you, and of him who stood for you in baptism, witnessed and heard your solemn vow. If they did not, a great cloud of angels did, and God, the searcher of hearts, did. Is it done? May the gracious Lord indeed make you His, in the bonds of an everlasting covenant ! Let Him hear those solemn vows daily repeated, and may He give you grace to fulfill the same,

‘Till in life’s latest hour you bow,  
And bless in death, a bond so dear.’

“A bond so dear indeed ! A bond that unites you to your kindred in Christ. A bond which unites you to ‘an innumerable company of angels, to the general assembly and Church of the first-born, and to God, the judge of all, and to the spirits of just men made perfect.’ And would you not, dear C——, gladly separate from the world, and sin, and vanity, for such a union? I would rather call God my Father, and holy people my kindred, than claim affinity with kings. May God thus gather in, first one and then another of your dear family, until all are saved with an everlasting salvation. Tell them that



this is their uncle's desire and prayer, and thus let them be assured of my best love.

"Presuming, dear C——, that you have taken this solemn step, we can not but follow you in our thoughts and prayers, with intense anxiety. This is our anxiety, that you may 'lead the rest of your life according to this beginning.' I say we are anxious, because you have only just begun the Christian race, and many have done the same who have never gained the prize—there is the ground of our *fear*; but millions as young, and partakers of the same nature, have been crowned—there is the ground of our *hope*. No. I recall that last sentence. *The grace of God is all-sufficient*—that is the ground of our hope; and if you, dear C——, will allow self-diffidence, and unwavering confidence in God, to attend you through life, you are safe; as safe as if the crown of glory were on your head. You can not have too many fears, too much distrust of yourself, or too much confidence in God; the one will make you watchful, the other prayerful, and this is the best ground on which you could stand.

"You will not take it amiss, if I tell you what we have now a right to expect from you. You know we have a right to expect much. We do not look for perfection. Oh! no; we know too well the corruption of our own hearts. But we do expect that religion will affect you in every feature of your character, in every relation you sustain in life; or else that change which we ascribe to grace, is unworthy to be called a new birth—a new creation. Your covenant engagements require you to be a better daughter, a better sister, and a better member of the Church. Baptism made you a member of the Church; in confirmation, you profess to be a *living* member. Now all this will require you to live by rule. He who lives without rule, is like a mariner who sails without a com-

pass, chart or polar star. Let the word of God be your chart, conscience your compass, and the glory of God your polar star to steer your course by; then you will neither make shipwreck of faith nor a good conscience. Yours will be a prosperous voyage, and so an ‘abundant entrance shall be ministered to you into the everlasting kingdom of our Lord and Saviour, Jesus Christ;’ the meaning is, you shall enter heaven like a richly laden vessel under full sail.

“Your aunt has just brought to light some extracts, which I made from Bishop Beveridge’s ‘Private Thoughts,’ when I began, as I trust, by God’s grace to lead a new life, which is now twenty-eight years ago. They will aid me in saying some things that I wish to say, and if you like the specimens, then let me recommend to you the whole work; I think you will find it in your father’s library. Concerning his *general conversation*, the pious Bishop says, ‘I am resolved, by the grace of God, to make Christ the pattern of my life here, that so Christ may be the portion of my soul hereafter,’ etc. etc. . . . . .

“I might select more, but these will be enough to show you what you ought to be, and what it is your happiness to be. And O my dear girl! be particularly mindful of the manner in which he introduces each resolution—‘I am resolved, *by the grace of God.*’ That is the great secret of Christian holiness; and if ever we forget it, like Peter we shall be reminded of our folly by our sin. And while you look for sanctification by the grace of the Spirit, ever look for justification by the righteousness of Christ; and thus, being justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, all our heart’s desire will be accomplished concerning you.”

## CHAPTER XVI.

### LAY-HELPERS—BIBLE-CLASS—SUNDAY-SCHOOL.

“ONE standeth not as on a hill beckoning to another to follow,  
But ye toil up hand in hand, and carry each other's burdens.”

“HEREIN is my Father glorified, that ye bear much fruit; so shall ye  
be my disciples.”—ST. JOHN 15 : 8.

IN the two previous chapters, we have endeavored to make it appear how Mr. Jackson fulfilled his commission in all that related to the public services and ordinances of God's house, as well as in his pastoral and general intercourse. It will be our aim in the two following, to show how he enlisted others as fellow-workers with him, and the means he employed that every member of the Church, “in his vocation and ministry, might truly and godly serve Him” in such good works as He had appointed for them to walk in.

We have already noticed the prominence given in his ministry to the preaching of the word. “All our efforts,” said he, “must be considered subsidiary to the great duty of preaching the Gospel; nay, they must be only varied modes of preaching it. Our visits must preach from house to house; our Sunday-schools and Bible-classes must preach to the young; our alms must be made to preach; our lives must preach.” Diligently were these *subsidiary means* used. Among

them the Bible-class and Sunday-school held a prominent place. We mention the Bible-class first, because it was his own unaided work, and furnished the source from which were chiefly derived his bands of Sunday-school teachers, and other helpers in every scheme of Christian benevolence.

From early life the sacred Scriptures had been the stream from which he loved to drink, and he longed that all should be made partakers of the benefit; he therefore labored that the word of God should be clear in the head, and, by the Divine blessing, fruitful in the heart and life of those of whom he was the appointed overseer. He looked with fear and trembling on the aspect of these latter days, when practical infidelity and ungodliness, in their various forms, are coming in as a flood—socialism seeking in many places to dissolve the moral obligations of society—and every wind of doctrine ready to toss to and fro the ignorant and unstable. Against these evils he earnestly sought to guard and forewarn the young, especially the young *men* of his flock; and the sanctified recollection of these teachings, we can not doubt, is effectually working to this day in many who heard them.

His Bible-classes were by no means confined to the young, but were open to all who were willing to go through a course of scriptural study. The subjects were various, and, as this instrumentality was employed with very little cessation throughout his whole ministry, they covered a wide field of biblical research, both in the Old and New Testaments, as is amply shown by the numerous questions and preparations for Bible-classes which he has left behind.

One wide and comprehensive course, which occupied the class for about a year, embraced the "History and ritual of the Jewish nation, from the call of Abraham to the possession of the promised land." His manner of conducting these exercises was varied, which imparted to them new life and interest. Sometimes the questions were answered in writing;\* sometimes, and more frequently, they were verbal and conversational, much encouragement being given to the members to propose any difficulties with which the mind or conscience might be perplexed; this was often done in writing. He never suffered them to degenerate into mere lectures, for his object was to assist the members in searching the Scriptures for themselves.

In every parish these classes were sources of much edification, and, in most cases, of peculiar interest and delight. "Members of my Bible-class," said he, when about to leave Chestertown, "with you I have spent some of my best hours—the best, because they were hours spent together, so to speak, in the most holy place, before the oracles of God, under the Urim and Thummim—the light and perfections of His most holy word." No where can these remarks be more truly applied than to the young men's Bible-class of Louisville. He looked forward to his weekly meetings with them with unfeigned pleasure, and cordially was the feeling reciprocated. While they were taught to dig for the hidden treasure in God's word, they at the same time brought their cases of conscience, their spiritual perplexities, their practical difficulties as Christians in the midst of an ensnaring and ungodly world,

\* See page 223.

the skeptical cavils which they often found themselves unprepared to answer, and laid them before the pastor, whom they knew to be well skilled, and ever ready with his best aid, to meet them all. "His union of reverence with reality in his whole manner of treating Scripture was remarkable." To the sincere inquirer after truth his ear was ever open, but a captious caviller or controversialist would not have been tolerated. He held with the eminent man already quoted, and was happy in having a people, wherever he ministered, who practically maintained the same. "That church is happy," says Baxter, "where order is kept up, and the abilities of the ministers command a reverend submission from the hearers; and where all are in Christ's school in the distinct ranks of teachers and hearers; for in a learning way men are ready to receive the truth, but in a disputing way they come armed against it with prejudice and animosity."\* His interest in young men was particularly called forth in the West, where so many go out strangers and alone, cut off from the restraints, the joys and comforts of home. At no period, perhaps, in the career of a young man so situated, is a word of kindness or judicious counsel, a friendly recognition and manifestation of kindness, more appreciated or more needed. When tempted to say, "I am my own master now," how timely the kind voice which whispers: "Ye are not your own, but bought with a price." Such a voice was Mr. Jackson's, and he ever stood ready to offer the outstretched arm of a real friend to any of this interesting class. For want of this, many a young man has brought a cloud over his

\* See 'Narrative of the Memorable Passages of his Life and Times.'



whole future, if not the entire shipwreck of his hopes, and those of his anxious friends.

A member of the Louisville Bible-class, the Rev. J. Howard Smith, thus writes after an interval of many years :

“Speaking of my dear brother\* carries me back in thought and memory to those happy days, when both he and myself were under the pastoral care of your dear departed husband. There were some unhappy days too, but they were not caused by my intercourse with my dear pastor. He was ever gentle, patient, affectionate, like his Master ready to carry the feeble ones in his bosom. . . . But that cloud was dissipated; and when, led by the same kind hand and gentle voice, I saw my only brother admitted to the same communion to which it was my privilege to belong, my cup of blessing seemed full. The happiest hours I have ever spent in church were at St. Paul’s Church, Louisville. Among the happiest social hours I have ever known were those passed at your house. The memory of them is still sweet. It comes to me now, stealing across the waste of years, like soft, low music over the expanse of waters. In fact, all the circumstances connected with your beloved husband’s ministry are singularly fresh in my mind. His radiant face—radiant with the light of cheerfulness and pastoral affection—rises to my view in clear outline and full expression. I remember, as if it were yesterday, his spiritual wisdom and prudence in dealing with his people—the pure, evangelic doctrine and fervor of his preaching, which was its marked feature. I remember his

\* The late deeply lamented Rev. Robert Smith, Missionary of the Protestant Episcopal Church in Africa.



urbanity of manner, and his happy ways with the young men of his flock. He would meet us in the street, and make us feel honored by a few words of cheerful greeting; and, seeing us in company, he would not fail to add the joy of his smile to our happy intercourse, mingling with the innocent hilarity of the occasion some word of holy wisdom, which, though it did not, and was not intended to repress the flow of social pleasantries, yet threw into it a dash of grave sunlight, and sent the waves of thoughtfulness across the features of his 'boys.' We loved him, but not too familiarly; we revered, but did not fear him. He was never unwelcome in our circle—in truth, we wished to see him far more frequently, but our sense of propriety would not suffer us to intrude upon his precious hours. I think that amid all the interests of his large and important parish, he had none greater, or nearer his heart, than that which bound him to his young men. At one time, I believe there were no fewer than five or six of us looking forward to the ministry, and it was evident he felt this to be a peculiar proof that God was owning and blessing his work. He diligently laid out for us plans of usefulness, and taught us the pure word of life. His young men's Bible-class he with special emphasis called his 'glory.' There the foundation of a scriptural taste was laid. He brought all his acquired stores of biblical knowledge into requisition, and showed us, in his happy way, the meaning of God's word, tracing with great felicity and care the connection between the Old and New Testament, especially between the types and prophecies in the Old, and their fulfillment in the New. But I need not enlarge. This, my first pastor, was a pastor preëminently. How much I owe to him will not be known until the day of final disclosure. May I follow him as he followed Christ, that when the

Chief Shepherd shall appear, I, as he, may receive a crown of life!"\*

The importance of the influence which Mr. Jackson exercised over young men in the course of his ministry, it is scarcely possible to over-estimate. It has extended through many imperceptible channels over various parts of the land, and even to the ends of the world. Many whose minds were impressed by him with the honor, happiness and responsibility of the work of the ministry, are earnestly beseeching their

\* Of the young men alluded to in the preceding letter as looking forward to the ministry, two have long since ceased to belong to the Church militant, of whom we must be allowed to speak more particularly — the Rev. Robert Smith, and Mr. William F. Pettet, of Louisville, an undergraduate of Trinity College, Hartford. They were both young men of uncommon promise, who laid their youthful lives and talents upon the altar of the Christian ministry; and when their friends were anticipating for them a career of eminent usefulness, He, whose ways are past finding out, signified His gracious acceptance of their hearts' desire by removing them to His higher service in heaven. They both lived long enough to show that a close walk with God is compatible with the most diligent intellectual culture, and that "Occupy till I come," includes the improvement of the mental as well as the moral powers.

WILLIAM F. PETTET, though he "gave to his God the first hours and the best," did not live to enter upon the work to which he had consecrated his life, God having prepared some better thing for him, even a crown of life that fadeth not away. Thus, in His inscrutable wisdom, "He raises up an instrument, tunes it to play very skillfully, and, just when it seems most pleasant in its sound, and best fitted to delight us, and to do Him glorious service, removes it" to swell the chorus of the redeemed.

ROBERT SMITH has left a name dear to every friend of African missions. He was permitted to enter the ranks of God's ministers, and, with a heart full of love to Jesus and the souls for whom He died, and,

fellow-men to be reconciled to God. May the Master who sent them pour forth, through them, of His own life-giving Spirit with mighty power!

To a reader of the preceding pages it need scarcely be told that, among the agencies needed for the perfection of the "body fitly joined together and compacted by that which *every joint* supplieth," Mr. Jackson recognized and warmly encouraged *lay-helpers*. By supplying his people, as we have seen, with every means of grace for the nourishment of their own souls, he strove to qualify them for obedience to the command, laid by the Saviour on every Christian as well as on Peter, "Feed my sheep," and for the glorious happiness of being sharers in the joy of their Lord over returning sinners. He would show them how the humblest of them could take a fellow-creature by the hand, and say: "Come with us and we will do thee good." He would have them observant of the circumstances of souls, so as to point out to him those in the congregation who needed his care, and would make them sensible how much he valued their help.

Diligently did he assist them to ascertain and "oc-

curring with zeal to do them good, he reached the shores of Africa, the field to which he had devoted himself. Falling an almost immediate victim to the climate, he was soon honored with a place among the "noble army of martyrs;" and as their blood has ever been the seed of the Church, so was his early death not without a hallowed result on the infant Church in Africa. "It was," says Bishop Bedell, "the turning-point in our missionary work on the African coast. As the native converts gazed sadly on his coffin, they asked themselves, 'For what is this sacrifice of white men's lives?' and suddenly resolved, 'It is our duty to preach the Gospel to our brethren.' From that moment the work has gone on bravely."

cupy" with their various talents. He would say to them: "Talents for doing good are nothing more than natural faculties sanctified by grace. Let not any man say, while he has mental and bodily powers to acquire learning and gain wealth, that he has none to consecrate to God and his fellow-creatures. I would have you know what your talents are, and I would have you employ, and count it your highest honor and happiness to employ, them *all, always*, for Him who loved you, and gave 'Himself for you, that he might redeem you from all iniquity, and purify you unto himself a peculiar people, ZEALOUS OF GOOD WORKS.'"

Having from his boyhood thoroughly tested the value of *Sunday-schools*, and knowing that "teaching we learn, and giving we receive," it could not be otherwise than that he should earnestly desire for his people this reflex blessing. A sentence or two must suffice to show how he set it before them. Teachers he would thus address: "O teachers of the Sunday-school! labor to win *souls*. This privilege is offered to you. Let their salvation be the end and aim of all your instruction. Ask yourselves at the beginning of each day, 'What can I do towards the accomplishment of this great work?' and at its close, 'What have I done?' The aged, the loved and loving disciple said, 'I have no greater joy than that my children walk in the truth,' and if you expect to repose with him in the Saviour's bosom, you must drink into his spirit."

Parents he would address: "Parents, if you would have your children enjoy all the advantages Sunday-schools are designed and calculated to impart, there

are serious duties devolving upon you. The object of Sunday-schools is not to release parents from their responsibilities, but to aid them in their discharge of them. They were never intended to take out of your hands the most solemn and imperative duty God has laid upon you, but they are powerful auxiliaries. Parents, therefore, must coöperate with their teachers." After giving directions for this coöperation, he proceeds: "Nor is this all. Parents should teach their children to pray — pray for them — pray with them. If parents would, on the Sabbath morning, take their children aside for this specific purpose, or, at the very least, make it the subject of their prayers at the family altar, what blessings may we not expect to accompany and follow Sunday-school instruction!"

And these children were little ones of *his* flock, and children of *his* care; thus were pastor, people, and teachers, brought into an intimate relation to act and react upon each other, in a way that materially affected the spiritual prosperity of the whole. He therefore watched over the most minute detail of the operations of his Sunday-schools with scrupulous attention; and, having cherished them with an undiminished zeal and care throughout the whole of his ministry, he possessed much ripeness of experience, and exhibited much practical skill in their management. Rarely did a Lord's day pass without his visiting them, generally going round to every class with a word of kindly greeting to teacher and scholar, and such notice of their state as made him acquainted with the character and circumstances of all. He was in the habit of taking the teacher's place for a short time, and giving in-

struction on the lesson, the teacher sitting by, eagerly and gladly availing himself of the opportunity of *learning to teach*. He laid much stress on the committing of the *very words* of Scripture accurately to memory, a point to which he feared sufficient attention was not given, and which is becoming in our day increasingly important. Sometimes, when he closed the school, he previously questioned the whole on their lesson, or sought to lodge some truth in their minds by a few brief words of counsel, some missionary intelligence, a fact, or an anecdote, but he did not approve of interrupting or curtailing the exercises by a long address.

Once a month, the afternoon of the day on which the communion was administered, the children were catechised "openly in the church," with appropriate questions and explanations; on which occasions, as also when he preached sermons expressly for them, he was peculiarly happy, from his readiness at illustration, especially the lively pictured scenes from Scripture, and his practice of interspersing his remarks with occasional questions. By these means he not only secured the attention of the children, but equally interested parents and other adult members of the congregation. Whenever he was absent from home, his watch-care over these lambs of his flock was not intermitted, but extended to them in the form of letters of loving remembrance and pastoral advice.

As they are inaccessible to us now, we are persuaded that the following reply to one of these from the superintendent of St. Paul's Sunday-school, Louisville, will not be an unacceptable substitute. It shows under



Mr. Jackson had likewise other means for bringing these fellow-workers together, by which interest was kept up and fresh vigor infused into their work. He established regular meetings, which he always attended himself, at which reports were given by superintendent and teachers, plans for the good of the school were concerted, and all were benefited by the counsels of their pastor. No books were admitted into the classes or libraries that were not selected by him or under his sanction, and they were chosen either from the American or Episcopal Sunday-School Union, or any other source that might best suit his purpose. It was likewise his annual custom, in the later years of his life, to invite all the teachers to pass an evening socially together at his house, at the close of the old or the beginning of the new year. The recollection of the last of these teachers' reunions could not fail to awaken in many a breast mingled emotions of grateful, yet painfully tender interest. It was held on his birth-day—to him the pleasantest way in which he could commemorate it—the state of his voice and throat having compelled his absence from home at the usual time. Just two weeks after, the Saviour's prayer was answered in him: "Father, I will that those whom thou hast given me, be with me where I am." Little did those teachers think that under his roof they were never again to meet; that, by most of them, his cheerful accents would be heard no more; that friendly hand never again be grasped; the benignant smile of affection from that pastor's face never more beam upon them, nor the prayer ascend from his lips for blessings upon them and their school. Little did they think



how soon that voice would be singing with the multitude of the redeemed: "Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." How soon those eyes would "see the King in His beauty," and that their next meeting would be before the Eternal Throne.

what teacher in the school of Christ the writer learned, and entered upon the practice of those lessons of usefulness, to which his singular devotedness ever since, has so well qualified him for the honorable and arduous office of Missionary Bishop of the Northwest.

*“Louisville, July 25th, 1842.*

“MY VERY DEAR FRIEND AND PASTOR: I had the pleasure to receive your most kind and welcome letter, addressed to the teachers of St. Paul’s Sunday-school, and yesterday read it to them in the school. I trust I need not assure you that it was hailed by all with great pleasure, nor need I say that it could not be listened to without profit. I embraced the occasion to make a few remarks to the children respecting *their* duties—the stations they would fill as Sunday-school teachers after we were gone from among them, etc. Whilst I was thus engaged, the Bishop came in, and, at my request, addressed them on the same subject. He called their attention also to their *privileges*; compared them with the poor heathen children, without the knowledge of the true God, without a Sabbath, a sanctuary, or a Bible; spoke to them of the dear, faithful pastor whom it had pleased God to give them; and entreated them, in consideration of all these blessings, to give themselves to their Redeemer, and concluded by urging upon them the importance of continuing their missionary contributions. And all this in the kindest and mildest, yet most earnest and serious manner. The attention of the children was entirely given to the Bishop; and I have great reason to hope, and most sincerely do I pray, that his remarks, together with the advice of your valuable letter, may be abundantly blessed to their souls. I rejoice—we all rejoice—that, though absent in body, you are often present with us in spirit, and

think of us in your prayers. Indeed, we need them, for whoever may plant or water, God alone can give the increase. I am very glad you spoke of our teachers' prayer-meeting as you did, and I trust your remarks may have a good effect. It has met with some opposition, as though men *could* pray too much !

"We find it an excellent preparation for our duties in the school, and that our hearts are thereby warmed towards each other. To me such fellowship is indeed delightful. In not one of our prayers is our 'dear absent pastor' or his 'dear family' forgotten; and could you hear the hearty 'Amen' which is responded to every prayer in your behalf, you would be able to form some idea of the deep feelings of love with which you are regarded by the people committed to your charge, and especially your 'fellow-laborers' in the Sunday-school. . . . .

The teachers, and all your friends with whom I have spoken, desire to be most affectionately remembered to you and Mrs. Jackson. Farewell, my dear pastor. May Almighty God our Heavenly Father watch over you and yours, and in His own good time bring you back to the people who are longing for your return.

"Very affectionately,

"Your son in the Gospel,

"J. C. TALBOT."

It will be seen from this letter that the great source of all efficacy and blessing did not fail to be recognized. Hence the teachers' prayer-meeting, which had his warm approval in every parish where the teachers were disposed to avail themselves of the privilege; and it ever brought with it a blessing, for it can not be doubted that the Lord of the harvest blesses obedience to His Son's command to pray.

he was well aware that, like every other good thing, such meetings were open to abuse, as kindred minds and spirits such as Scott, Simeon, and others have testified, as the results of their own experience and observation; but as there is nothing perfect under the sun, he did not expect any human institution to be without its attendant evils.

The question, by what mode the spiritual growth of a people may best be promoted, in addition to the ordinary assemblies for worship, and other teachings of the pastor, is one of acknowledged difficulty; and none could deprecate more than he, any practice that would have a tendency to engender spiritual pride and self-sufficiency, or to make them undervalue the appointed services of the Church as conducted by a regular minister. But in all his experience he had not discovered any of the bad effects which some have apprehended; and with a proper watchfulness on the part of the pastor, he regarded the danger as comparatively small in our Church, which has so carefully surrounded her children with safeguards and checks, and where the reverence for "spiritual pastors and masters" which she strictly inculcates, is so generally recognized and felt.

In order to make these meetings, as far as might be, a channel of unmixed good, he recommended that they should be small, private,\* and confined to prayer, praise, and reading the Holy Scriptures; and that it should be left entirely optional whether the prayers should be extempore or by a preconceived form. Gladly would he have had these circles greatly multi-

\* See Letter, p. 223.

plied throughout the congregation. Considering this a meeting among his people, he did not attend it regularly, but occasionally looked in upon them to pray with them, and offer a few words of pastoral counsel and encouragement, reminding them that it is *prayer*, whether public, social, or in the closet, and not the *mode* of it, that is the essential element in the Christian's life — his "vital breath," his "native air;" and that, in proportion as it was used as a ladder of ascending importunity, would it prove one of descending grace on themselves, their congregation and their pastor.

The monthly missionary-meetings, which were chiefly occupied with missionary intelligence, he conducted himself, as well as the more public prayer-meetings in Alexandria, in which any clergyman who might be present, or the students, alone took part. These were frequently interspersed, like those at Conventions and Associations, with short exhortations, though he himself enjoyed greatly a simple, literal *prayer-meeting*. He sometimes would specify the subjects for each individual who was to be called on in the course of the evening, previously directing their attention to it in a written slip of paper — a plan the advantages of which are apparent.

In a letter to a parishioner he gives his advice on this subject :

"Indeed, my dear friend, you must overcome the difficulty you feel in regard to extempore prayer, at least in the family circle; you should do violence to yourself in such cases; this is one mode of crucifying the flesh. Self-confidence may carry us through such a duty with

## CHAPTER XVII.

### PRAYER-MEETINGS—CHRISTIAN BENEVOLENCE.

“Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!  
What heavy burdens from our bosom take!  
What parched grounds refresh, as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear.  
We kneel, how weak! we rise, how full of power!”

—TRENCH.

“Thy kingdom come.”

CONVINCED as Mr. Jackson was that “a ministry of prayer is a ministry of power,” there was no instrumentality which he valued so much as PRAYER—that simple yet wonder-working power which “moves the Hand that moves the world.” Thus he taught:

“If you would *do* with effect, PRAY—if you would *pray* with effect *do*. Turn your duties into prayers and your prayers into deeds, and prayer will make your doings sharper than Ithuriel’s spear. Prayer is the golden key which turns every bolt, locks and unlocks every heart. It opens the heart to pity and relieve; it will clear your vision, warm your sympathies, fan your benevolence, and bring down fire from heaven upon the altar and the sacrifice. Joshua and his host might have sound-

ed the trumpet around Jericho until their lungs had ceased to play, unless they had carried the ark to remind them that their help was in the name of the Lord. . . . 'Prayer gives exercise to faith,' and faith works by love; and these are the two hands of the soul to bring blessings from above and dispense them to man below. 'Prayer makes the Christian armor bright.' It gives sharpness to the sword, point to the arrow, and a heavenly polish to the helmet, breast-plate and shield. To your knees then, O Christian! and let every work be begun, continued, and ended with prayer."

"Brethren, pray for us," was his frequent exhortation, and nothing cheered him so much and gave him such solid ground for encouragement, as the knowledge that a blessing was sought on him and his ministry in the private, as well as united, supplications of his praying people, and he was often much affected when he heard how earnestly he had been thus remembered by them. He was an advocate for meetings for prayer among themselves, and thus expressed himself in reference to them:

"Again, brethren, pray *with* each other. If the devotees of pleasure and the votaries of the world meet together for their profit or enjoyment, surely no good reason can be assigned why Christians may not avail themselves of social prayer for their pleasure and advantage; and we hazard nothing when we say that when the children of light are as wise as the children of the world, they will thus make to themselves spiritual feasts."

He considered this a precious means for promoting brotherly love and invigorating spiritual graces, though



some credit among men, but self-distrust, humility, confidence in God, and a determination to shrink from no obligation, will much more commend us to His approbation whose we are and whom we serve. Let me observe, however, that preparation for extempore prayer, is just as proper as preparation for extempore preaching. A general train should be marked out in the mind. . . .  
 . . . *Always be short.* Most fail by drawing out their prayers to too great length. It may often be expedient to omit, especially in social meetings, such points as others have made, or probably will make, the subjects of their prayers. You will find it an advantage to store your mind with the language of the Prayer-Book, and a greater advantage still to realize your own wants, the necessities of those with whom and for whom you pray, and the *presence of God.*"

He agreed with the excellent Bickersteth, who said : "I can conceive nothing more Anti-Christian almost, than to forbid social prayer-meetings." A sentiment sanctioned by Bishop Hall throughout his works, and especially by our own eminently wise and pious Bishop Griswold, both of whom admit it to be "sacrilege to rob the people of such prayer." Strange, that honest endeavors to promote a devotional spirit in the Church, in a mode that has been approved and practised by some of her most eminent and holy Bishops and ministers, should ever be construed into want of attachment to her !

The reader of these pages must have been struck with the prominence given in Mr. Jackson's ministry to the promotion of a spirit of Christian benevolence, and with the fearlessness with which, in every place, he attacked the strongholds of covetousness, which he

considered the besetting sin of the Church. In this he resembled Baxter, who says: "I am much more sensible than heretofore of the breadth and length and depth of the radical, universal, odious sin of selfishness, and therefore have written so much against it; and of the excellency and necessity of self-denial and a public mind, and of loving our neighbor as ourselves." He thus expresses his own convictions that it ought to, and would yet, prove the strong line of demarcation between the children of this world and the children of light: "Christians must fight the Lord's battles and do the Lord's work; we have no right to expect that the children of the world will do it. I believe the time is not far distant when the broad line of distinction between the Church and the world will be benevolence — *active, laborious, self-denying* BENEVOLENCE." Again he says, with reference to his own course, "Until we have declared this duty, we have not declared the 'whole counsel of God;' and we would not, for the world, that any should charge it upon us, that they had not visited and relieved Christ in His suffering members, or that they had rendered little or no service to His kingdom upon earth."

Though he held that "charity to the soul is the soul of charity," yet, as it has been seen, he was not unmindful of the injunction given to God's ancient people, and equally inculcated by the spirit of the Gospel: "Seek ye the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ye shall have peace." He was always glad of a common ground on which the

benevolent of every name might be drawn together for the great objects of philanthropy. Hence he took an interest, and enlisted that of his people, in schools of various kinds, houses of industry, asylums, and every institution calculated to meet the needs of suffering humanity. His mind was ever going forth on excursions to do good in the dark corners near home, as well as those afar off; and many instances might be given of the simple and natural way in which he delighted to allure his people into the more retired walks of private charity, and how he led them himself

“ to huts

Where poor men lie, that they may learn the stuff  
Which life is made of; its true joys and griefs;  
What things are daily bringing grief or joy  
Unto the hearts of millions of our race.”

It need hardly be said, however, after the insight that has already been given into his feelings and aims in life, that those instrumentalities which make known the Gospel as a dispensation of mercy to a revolted world, through the atonement and righteousness of God's well-beloved Son, lay preëminently near his heart, nor that he constantly sought to impress others with the solemn conviction which filled his own mind, of the obligation and privilege of imparting the inestimable gift to all who live. “As for me and my people,” said he, “God forbid that we should sin in ceasing to pray and labor for the coming of that kingdom which can never be destroyed.”

Yet was he most careful, whilst thus enforcing good works, to assign them their right place in the Gospel system, teaching that “we are not to work *for* life,

but *from* life; not to be blessed *for* deeds, but *in* our deeds; not *justified* by works, though we are to be *judged* by works." "Light and heat," he would say, "are not more invariably attendant on the sun, than the sacred glow of benevolence and the clear shining of holiness are on our regeneration."

The formation and steady progress of the "DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," was a cause of great joy to him, and he touched many springs for furthering its objects. He welcomed its agents, as well as those of every society to which he gave his support, with a cordial hospitality, and it was his delight that his house should be the home of those beloved brethren, who, as missionaries, were bearing the burden and heat of the day in our own and in foreign lands.

When he left New-York there was not a foreign missionary of our Church, with perhaps one exception, who had not sojourned under his roof. One writes :

"The sad tidings of the death of my beloved Christian brother was most painful to me; for, although so long and so far separated, I never ceased to remember my unnumbered obligations to him. My affection for him surpassed that which I felt for any of my brethren in the ministry, as my obligations to him were greater. To his counsels and prayers I owe more than I can express. But my friend, my companion, my brother is gone *home*."

A domestic missionary writes :

"He was indeed a brother whom I dearly loved. Never shall I forget his warm-hearted sympathy, and his constant readiness to uphold my hands in —— parish."

He laid the foundation of missionary zeal in the hearts of the little ones, of which these pages have furnished some instances, and he endeavored to impress upon all the honor of being even a hewer of wood or drawer of water in such a cause. He sounded the missionary call to the young men of his flock, and exhorted parents to give their sons to the work, and train them up for this holy, bloodless warfare.

Thus was the missionary element inwrought with the very staple of his ministry, as it is in the songs of David, the teachings of the apostles and prophets, and of the Lord Jesus Christ Himself—and no less in the “Missionary Church” to which he had given his affections and pledged his life.

“It would be unpardonable,” said he, “in us of the Episcopal Church to be asleep to this glorious work, when we reflect how careful she has been to keep her members alive to the great interests of the Redeemer’s kingdom. We pray missionary prayers: ‘Thy kingdom come;’ ‘Have mercy upon all Jews, Turks, infidels and heretics.’ We chant missionary psalms: ‘Oh! be joyful in the Lord, all ye lands;’ ‘That Thy way may be known upon earth, Thy saving health among all nations.’ We sing missionary hymns, ‘Jesus shall reign where’er the sun,’ etc. The first sound that breaks the solemn stillness of this house, is a note on missions: ‘From the rising of the sun even unto the going down of the same, my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name and a pure offering; for my Name shall be great among the heathen, saith the Lord of Hosts.’ As we make the Bible the rule of our worship, so let us ever make our worship the

rule of our action, and we shall soon stand forth in all the glory of a 'Missionary Church;' 'clad with zeal as with a cloak,' her watchmen shall lift up the voice, and their feet be seen upon every mountain, bringing good tidings and publishing peace and salvation."

With his loving loyalty for the Church, which he conscientiously believed to be the firmest bulwark for Gospel truth on the face of the earth, he united a sound judgment and genuine catholicity of spirit towards those who differed from him. Had he been less liberal he had been a less consistent churchman, for the Episcopal Church is constructed on a very wide basis of comprehensive charity. From his very heart came the prayer: "Grace be with all them that love our Lord Jesus Christ in sincerity." With such he delighted to hold affectionate intercourse, and he hailed the BIBLE SOCIETY as a visible bond for uniting together the one army of the living God in amity and concord for the dissemination of His truth. Wherever he resided he filled the office of President of this Society, except New-York, where, as we have seen, he served the parent Society in the Committee on Agencies. In their Twenty-fourth Annual Report his death is thus noticed: "The Rev. Mr. Jackson has since deceased, and the Board would here record his name, not only with respect, but with gratitude, for his services. When in New-York, he was an active member of one of the standing committees, and, in addition to his frequent addresses before the auxiliaries, he once represented the Society in England with great acceptance, at the Anniversary of the British and Foreign Bible Society. The cause of the Bible has left behind



few more sincere or efficient friends." That the other great national societies were not less valued by him has been made sufficiently to appear in these pages. From his closet, his study, his pulpit, the committee-room and the platform, he put forth his best efforts to help with others in swelling their respective streams. By his unflagging zeal and diligence in the enlarged objects of Christian beneficence, whether within or without the pale of his own Church, he formed and gathered together elements of strength on their behalf in all his parishes, and, by means of his addresses, he often kindled the holy flame throughout a wide circle. What life did he throw into their meetings by the animating remarks, which, even though he were not the appointed speaker, he would volunteer when his interest was excited, or when he felt something more was needed to arouse the best feelings of the audience and lead to practical results! When these meetings were in his own church, his voice was sure to be heard thus cheering his people on.

On the respective claims of the different societies he thus expresses himself:

"If we be asked to state our opinion more succinctly with reference to societies of a general, and those of a denominational character, we would say—as to *Missionary* and *Education* Societies, by all means support those of our own Church, because there are great Church principles involved. *Sunday-school* and *Tract* Societies—our own to some extent; but as there are wide wastes of moral desolation, for example, throughout the valley of the Mississippi, where our churches and Sunday-schools can not reach, extend your aid to the General Unions,



as, though their books do not contain the distinctive principles of our Church, they convey the glad tidings of salvation through a crucified Redeemer. But as to the *Bible Society*, I say the *AMERICAN BIBLE SOCIETY*, and *none but* the American Bible Society, because the *BIBLE* is the book for all Christians; the world is the field, and it can only be cultivated by united effort. To sum up the whole with reference to other churches and societies, I would say: 'Approve and act with them where you think them right, and union is practicable without yielding principles; use forbearance when you conceive them to be wrong, and love in either case.' It was the wise advice of a certain minister to his people, and it is mine to you: 'Recollect that it is possible to defend your own fort without storming another man's battery. Maintain, by scriptural arguments, your own principles and practices with modest confidence; but rail not, insinuate no reflection on your opponents; name them not, unless with respect.' "

Mr. Jackson was no temporizer and no latitudinarian. He knew that there is a point where coöperation, even among Christians, may prove a fruitful source of disunion; that point he carefully avoided. Where principle was involved, he was as distinguished for firmness and decision, as he was for candor, charity, and willing fellowship, with all who maintained union with the living Head.

There were not wanting living epistles to illustrate his teachings. It was his happiness that the members of his congregations always bore their full share, and frequently took the lead, in the great philanthropic and religious enterprises, both within and beyond the

limits of the Episcopal Church. As officers, managers, visitors, and collectors of the various societies, they were found working together with other Christians, "distinct as the billows, but one as the sea;" and many who adopted, and continue to follow, his principles and practice in this respect still stand as his witnesses in different places. He gave them as their mottoes a saying of one of the Fathers, "Be an adamant to them that strike you, and a loadstone to them that dissent from you;" and another of good Bishop Patrick: "Let not the strife between you be like that of the aspen and the elm, who shall make the most noise by the rustling of its leaves in the breeze; but like that of the olive and the vine, who shall bring forth the most fruit."

## CHAPTER XVIII.

### DOCTRINES — METHOD OF PREACHING — TRAITS OF CHARACTER.

“THERE stands the messenger of truth ; there stands  
The legate of the skies ! His theme divine,  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders ; and by him, in strains as sweet  
As angels use, the Gospel whispers peace.”

“THOROUGHLY furnished unto all good works.”—2 TIM. 3 : 17.

IN Mr. Jackson's ministry, the due relation between faith and works, signs and grace, outward form and inward power, confession with the mouth and belief in the heart, was carefully maintained. He was trammelled by no system, and, as regarded the fulfillment of his high mission, called no man master upon earth. The doctrines he held and preached were those commonly known as evangelical, and he believed that in them was comprehended the whole of revealed truth. They might be almost embodied in these two texts: “By grace are ye saved through faith ; and that not of yourselves: it is the gift of God,” (Ephes. 2 : 8,) and, “Faith, if it hath not works, is dead, being alone.” (James 2 : 17.) The tenacity with which he held them, as the life of his own soul, and the secret

of the whole power of his ministry; the zeal and perseverance with which he preached them, as his sole hope for making ready a people prepared for the Lord, his whole course testified.

“He dwelt,” says Bishop Henshaw, “upon the great fundamental truths of Christianity. The sinfulness of man; the love of God; the redeeming work and offices of Christ; free justification through faith in His merits; the agency of the Holy Spirit in the sanctification of the heart; the necessity of repentance and a holy life; the importance of the means of grace as instruments of our salvation; the solemnities of judgment; the joys of heaven and pains of hell; these were the leading topics, to the illustration and enforcement of which his pulpit discourses were devoted. The end of his preaching was the salvation, rather than the approbation of his hearers; to win their hearts, not their applause.”

When in England his attention was particularly drawn to unfulfilled prophecy, which was then occupying the minds of some of the best ministers in the Church. To one so conversant with his Bible, and fully believing that “*all* Scripture is written by inspiration of God, and profitable,” a subject involving so large a portion of it could not be lightly passed over, nor the beatitude of the Apocalypse disregarded: “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” Fulfilled prophecy he had ever delighted to dwell upon; and unfulfilled, he would have had humbly and prayerfully studied, comparing Scripture with Scripture, and, in a simple, teachable

spirit, after the example of Daniel, Simeon, and other holy men of old, its fulfillment awaited—fulfillment being the only key which can fully unlock its mysteries. He held, as an *essential* article of belief, that Jesus Christ “shall come again with glory to judge both the quick and the dead ;” but as, almost from the times of the Apostles, there have been two bodies in the Church, one taking a spiritual and the other a literal view of the Millennial reign, he felt that it ill becomes us to dogmatize on either side. He therefore agreed with Lord Bacon, who says of this study : “Let it be treated with wisdom, sobriety, and reverence, or *let it alone.*”

His own opinion inclined strongly to the *literal* interpretation, and to the views held by Mr. Bickersteth in their general outline. With Dr. Chalmers he did not hesitate to say : “But of this I am well satisfied, that the next coming (whether in person or not I forbear to say) will be a coming, not to the final judgment, but to precede and usher in the Millennium.” And he held with both these good men, that the tendency of such a belief is not to slacken in the least degree our interest in missionary operations, but rather to serve as an incentive to renewed zeal, in gathering a rich harvest of souls against the day of His appearing with a great recompense.

His sermons specially commended themselves to the Christian mind by their scriptural matter ; a peculiarity which is referred to with thankfulness to this day by some of those whose privilege it was to hear them. Impressed with the remarkable saying of our Lord’s, “The words that I speak unto you, they are spirit and

they are life," a reverential adherence to the *letter*\* of inspired truth characterized his preaching, as we have seen it did his teachings in the Sunday-school.

Many persons derive all their notions on the subject of religion from the pulpit, and even those who read their Bibles are apt to do so without discrimination, overlooking many portions. Mr. Jackson was therefore careful that no doctrine should be neglected; at the same time he held, that whatever is not clearly inculcated in Scripture, ought not to be taught as essential, nor with any greater degree of precision than is to be found there; thus insuring for truth its own proportions, and regarding what is plain and what is essential as convertible terms. He highly approved the plan of *Scripture exposition* as practised by the Fathers, frequently followed it himself, and often expressed the

\* On this subject, that distinguished pulpit-orator, Robert Hall, has some apposite remarks, from which we are induced to quote the following as specially important in our day:

"Intimately associated in his [the devout Christian's] mind with every thing dear and valuable, its [the Bible] diction more powerfully excites devotional feeling than any other; and when temperately and soberly used, imparts an unction to a religious discourse which nothing else can supply. Besides, is there not room to apprehend that a studied avoidance of the Scripture phraseology, and a care to express all that it is supposed to contain in the forms of classical diction, might ultimately lead to the neglect of the Scriptures themselves, and a habit of substituting flashy and superficial declamation in the room of the saving truths of the Gospel? Such an apprehension is but too much verified by the most celebrated sermons of the French, and still more by some modern compositions in our own language which usurp that title. For devotional impression we conceive that a very considerable tincture of the language of Scripture, or at least such a coloring as shall discover an intimate acquaintance with those inimitable models, will generally succeed best."—*Review of Foster's Essays.*

wish that it were more generally adopted, as he considered it a far better way for opening up Scripture to the people, than formal, argumentative, or merely hortatory discourses. Aiming to make his teaching progressively instructive, he occasionally preached *series* of sermons; of these and expositions, besides his weekly lectures, which were usually expository, he has left the following :

24 on the prominent truths and doctrines of our holy religion, "passing by," he says, "those which are hard to be understood, and taking those which are more prominent and practical."

19 on the Services of the Church, briefly described, p. 237.

18 on the first three chapters of Revelation.

18 on the Epistle of James.

A course on the miracles of our Lord.

16 on the Book of Proverbs, on which he was engaged when his Master called him from his work on earth just as he had reached chapter 3 : 17.

On each of the great Fasts and Festivals of the Church he has left several sermons. Those for the anniversaries of his assuming the charge of his respective churches, are likewise numerous. From amongst a large number of 'sermons for the times,' as he was wont to call them, we enumerate two or three, with their texts, as specimens.

"*On the President's Inauguration.*"—1 Tim. 2 : 1-3 : "I exhort therefore that first of all," etc.

"*On the Great Eclipse,*" which took place on Sunday, Nov. 30th, 1834.—1 John 2 : 8 : "The darkness is past, and the true light now shineth."



“ *On the occasion of the Great Fire in New-York*, which occurred on the night of December 16th, 1835, in which property to the amount of \$20,000,000 was destroyed.”—Amos 3 : 6 : “ Shall there be evil in a city and the Lord hath not done it ? ”

“ *On the destruction of the Steamboat Moselle*, when about two hundred lives were lost, among whom was his highly esteemed friend, Colonel John Fowle, a valuable officer of the U. S. A.” —Luke 13 : 4 : “ Or those eighteen, upon whom the tower of Siloam fell,” etc.

“ *On Washington’s Birth-day*.”—Psalm 87 : 5 : “ Of Zion it shall be said, this and that man was born in her.”

“ To be effective,” says Cecil, “ we must study the book of providence, the book of nature, the heart of man, and the book of God.” With each of these studies Mr. Jackson was familiar, but he was not confined to them. With all his multiplied labors he never neglected the cultivation of his own mind. His reading was comprehensive in its character, embracing the writings of men of different times, and various powers of mind. His love for the fathers and old divines of the English Church has already been alluded to ; he made himself acquainted with various standard works, and of every thing that pertained to the advancement of Christ’s kingdom in the world he kept himself constantly informed. Thus, calling in from every quarter whatever might aid him in understanding, explaining and illustrating Holy Scripture, his pulpit ministrations were enlivened and refreshed from many tributaries of knowledge. Bishop Smith says : “ His books of reference, his record of topics and texts, his repository of illustrative excerpts, were more extensive, perfect, and far better arranged than those contained in any of the books.”

After what has been said here, together with the testimony borne in our earlier pages, of his painstaking preparations for the pulpit, we think the reader will be at no loss to understand the secret of the variety and instruction which characterized it. He frequently made the remark, that when he began his ministry he had a great dread of soon exhausting his subjects; but it proved far otherwise, for the longer he lived the more he found himself pressed by topics which he longed to bring before his people, but for which a lifetime would not suffice. True indeed, Christ Jesus was the centre to which every radius pointed—not *Christianity* but CHRIST, in all His fullness as the Scriptures teach Him—*justifying*, as Christ crucified and risen without us; *sanctifying*, as Christ crucified and risen within us.

Above all, he had that essential qualification for an effective ministry, that Christ was formed in his heart before he was preached with his lips. The foundation was laid deep in his own soul, through the self-abasing operations of the Spirit, as our earlier pages show, and he laid hold on the cross with an humble though firm grasp, which the deepening experience of life tended but to tighten. A most acute writer of the present day accounts for the success of the late Mr. Simeon, that he spoke with the "*contagious intensity of belief*." This was the secret of Mr. Jackson's power. It was that great moving impulse which had separated him for the work of the ministry that constrained him, in simplicity and godly sincerity, to preach that Gospel which is the "savor of life unto life" to some, and "death unto death" to others. His sermons were evi

dently directed to the consciences of his hearers. They were heart-searching to the believer as well as to the unbeliever; and to the barren professor they were often startling, and calculated to touch him to the quick, as one coating after another of error in belief or inconsistency in practice was laid bare. Knowing the terrors of the Lord, he persuaded and alarmed, yet the work in which his soul far more delighted, was to administer the consolations of the Gospel to the humble, contrite, and inquiring spirit. One of his constant hearers says: "Soundness of judgment, coupled with vigor and decision, strongly characterized his mind; boldness in declaring the whole counsel of God, mingled with deep tenderness for his hearers, made him to me, and I doubt not to hundreds, a most efficient preacher of righteousness."

We must not close our notice of Mr. Jackson's ministerial character without an allusion to one or two traits, which are rarely found in such close connection. Humble as was his estimate of his own powers, his unshaken confidence in the promise and grace of God animated his labors with a spirit of remarkable hopefulness. Often greatly dissatisfied with his sermons, as falling far beneath his own standard of what their exalted subjects demanded, he yet frequently found in his own case, and observed in that of others, that those which he valued least were those which God honored most with his blessing, that the excellency of the power might be of Him. Thus enabled to say with the Apostle, "When I am weak, then am I strong," he preached, believing that every sermon would accomplish the purpose whereunto it was sent. To

a brother in the ministry, he remarked that he never went into the pulpit without this conviction; for, though feeling himself to be but an earthen vessel, it was not presumption to believe that the treasure which had been committed to him could not be dispensed in vain. He argued: "God has a great work to be done, and has appointed for it 'the foolishness of preaching.' To doubt that He can, by His Holy Spirit, accomplish His work through this means, is to doubt, first, His faithfulness to His promises, and then, His power to fulfill them."

Though he thus looked for, and experienced a blessing on his labors, his habitual humility was such that he unfeignedly "esteemed others better than himself." He discriminated and appreciated real worth, even in the midst of many imperfections, for with him the clean heart ranked higher than the clear intellect; and no one more honored the excellent gifts of his brethren, or more rejoiced when Christ was exalted by their labors and success. The simplicity of his love for his Saviour led him to exclaim, with Richard Baxter: "Does not every man owe thanks to God for his brethren's gifts?—not only as having himself part in them, as the foot has the benefit of the guidance of the eye, but also, because his own ends may be attained by his brethren's gifts as well as his own."

The estimation in which he was held by the Church, may be inferred from the fact that he was sent as a delegate to the General Convention from every diocese in which he lived, excepting New-York. On three, if not four, occasions, his name was prominently brought forward in connection with the Episcopate;

but he invariably discouraged and resisted all such overtures. No position on earth was in his view comparable to that of a parish minister, with a large and attached flock, and nothing but the most pressing conviction of duty would ever have induced him to exchange it for an office, of whose claims, responsibilities and trials, he had a vivid apprehension. He alludes to his feelings on this subject in a letter to his brother :

“ So your vicar leaves you. May the chief Shepherd send you a pastor after His own heart, and that, I know, will be just such an one as you desire. You have lost your excellent Bishop, too ; we wish the next may be a second Bishop Ryder. Talking about bishops, I believe I have not written you since my narrow escape. Would you believe it ? One clerical vote more would have made me Bishop elect of ——. The laity did me the honor to say they would have voted for me unanimously. I call it a providential escape, though, had the lot fallen upon me, and could I think myself suited to such a situation, I should not have dared to decline it ; but I know I am not suited, and so am most thankful to escape the trial, and to be permitted to remain still the rector of St. Paul’s Church, Louisville, where I desire to live, and labor, and die.”

## CHAPTER XIX.

### PERSONAL AND DOMESTIC CHARACTER.

“THE good man seen, though silent, counsel gives,  
The touched spectator wishes to be wise.”

“BE thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”—1 TIM. 4 : 12.

“IT can not be denied that there is a solemn yet blessed connection between the state of a minister’s soul, and the efficacy of a minister’s work; and that he who is much with Christ, and has Christ formed in him, will find Christ with him in ministering to the souls of others.” This nearness to the blessed Saviour, to whom in early life Mr. Jackson had been united by a living faith, he sought to maintain and increase throughout his whole course, by daily waiting upon Him in *prayer—devotional reading of the Scriptures—and keeping his heart with all diligence*. It was this that made his soul as a well-watered garden, plentifully bringing forth the fruits of the Spirit.

In reviewing his public and private ministrations, and his various parochial plans, his anxiety for the spiritual welfare of his people has been made apparent; but how very near his heart they lay in his solitary approaches to the Redeemer’s throne, and how



much of whatever blessing they attained through his labors, is to be traced to his daily pleading there on their behalf, is known only to Him who seeth in secret. He well knew that no gift could compensate for the gift of the Holy Ghost, and he deeply felt, that, without it, no efforts he could put forth would accomplish the great end of his ministry—the bringing sinners to Christ, and transforming them into His image. He was, therefore, a true Epaphras for his people, “always laboring fervently for them in prayers, that they might stand perfect and complete in all the will of God.”

In his father's house he was a child of prayer; as he grew up he was a youth of prayer; and in after-life he was emphatically a man of prayer, realizing the need of special vigilance to preserve the vitality of his personal religion, and solemnly impressed with the fearful thought that those who preach to others may themselves become castaways. He had a deep conviction himself, and often warned young ministers and those looking forward to the sacred office, of the peculiar dangers to which they were exposed, from the very fact of its being their *profession* to attend to the souls of men, and to be familiar with holy things, and hence expected to use the language, and exhibit the feelings, of religion. The example of our blessed Saviour strikingly teaches that no amount of holy occupation can be a substitute for intercourse with heaven. Every thing was begun, continued, and ended in prayer. No journey was allowed to be so hurried as to be entered upon without it. The homely adage, “Prayer and provender hinder no man,” was often used on such



occasions. He abounded in these little epigrammatic remarks and proverbial sayings.

We have seen that, at an early age, he set to his seal that God was true, and rested on the *sacred oracles* with full and simple affiance. It was by "taking heed" to his ways in his youth, "according to God's word," that they were cleansed, and that his whole life was one of such singular purity and guilelessness. In this respect he was particularly made meet for the Master's use. "Be ye clean that bear the vessels of the Lord." To those who knew him well, it was manifest that in every thing he was a Bible Christian. His habits and feelings were such as arise directly from the Gospel, and are essential and peculiar to it. The Bible savored every sentiment, toned every thought, was the standard by which he judged, and the rule by which he acted. "What is written in the law, how readest thou?" was his constant appeal, not only on the more important points of faith and duty, but on the ordinary practical questions of daily life, and it proved amply sufficient for resolving any little perplexities that might arise.

But the life of God which had been generated in his soul, was not sustained without adding to prayer and the reading of the Word, constant *watchfulness*.

"For he was frail as you or I,  
And evil felt within;  
But when he felt it, heaved a sigh  
And loathed the thought of sin."

He was, therefore, no stranger to the Christian warfare, as will be seen from such extracts from his diary

as we have been able to give, and he took unto himself the whole armor of God.

“His warfare was within. There unfatigued  
His fervent spirit labored. There he fought  
And there obtained fresh triumphs o’er himself.”

If religion did become, as we have said, the habit and constitution of his life, sin still continued grievous unto him—not destroyed, but kept wonderfully in subjection; and habit being formed of the things which we do and allow daily, he was watchful over minute points of his conduct.

Thus his life preached, as well as his sermons. He took heed unto *himself*, and “unto the *doctrine*,” so that his preaching was never weakened by practical inconsistency; and on this how much does a minister’s usefulness depend! “Your sermons on the Sabbath,” says the devoted Mr. Cheyne, “last but an hour or two; your life preaches all the week.”

With him there were no violent efforts, nothing of ecstasy or elation; all was natural and easy: an unseen and gentle influence pervaded the whole mind, and regulated the whole conduct. “I certainly never met,” writes one who knew him well, “with such a happy *union of cheerfulness and calm solemnity*, as marked his unaffected manner.” “In his intercourse with the world,” says the Rev. Dr. Humphrey, “he mingled, with singular skill, the dignity of his vocation with the amenity and cheerfulness of the Christian gentleman.”\*

It has perhaps been made sufficiently to appear, in

\* See Sprague’s ‘Annals,’ p. 657.

the course of the narrative, that he had within him a well-spring of solid happiness, which man could neither give nor take away—that joy in God, through our Lord Jesus Christ, of which he thus spoke: “That man over whom there is ‘*joy in heaven*,’ must needs have joy in himself. He who has the ‘*spirit of adoption*’ must have the spirit of gladness. He who is called of God ‘*a pleasant child*’ must have peace and pleasantness.”

A cheerful, affectionate manner, is a talent to be employed for Christ, and beautifully reflects His image who is the “Light of the world;” and Mr. Jackson honored his Master by a demeanor which showed that His was no gloom-inspiring service, but that they who love His name are joyful in Him. To them

“A solemn yet a joyful thing is life,  
Which, being full of duties, is for this  
Of gladness full, and full of lofty hopes.”

A lively sense of God’s goodness, and keen thankfulness for his many blessings, tended to this close union of cheerfulness with seriousness, taking its appropriate expression in a psalm of life. To the same end was his unquestioning trust in the guidance and care of his heavenly Father, so observable throughout his whole life. “’Tis mine to obey, ’tis His to provide,” was his unfailing motto.

This peaceful sunshine of the mind, was brightest and best appreciated in the bosom of his own family. Here his simple tastes and pure affections found their full play, and an atmosphere of peace and love floated about him. Like his own skylark, he was ever “true to the kindred points of heaven and home.” The words were often on his lips—

“There is a spot of earth supremely blest,  
A dearer, sweeter spot than all the rest;  
. . . . That spot’s my home.”

He had naturally singular tenderness and strength of *relative affections*. We have had a glimpse of this trait in his English visit, and between the three brothers who were in the United States, and their families, the union was of so intimate and delightful a character, as to be often a subject of remark with those who knew them. Bound to each other, not only by the tie of kindred, but by a community of feeling which had the Rock of ages for its strong foundation, they consulted together, not only on all that concerned their personal interests, but on the best modes of advancing the Redeemer’s kingdom, and were helpers together in their great work. To the elder brother, the Rev. Thomas Jackson, who was regularly educated for the ministry, was a profound theologian, and distinguished as an able sermonizer, they all considered themselves indebted for many valuable hints and criticisms. Beyond their own roof-trees, these brothers knew no such close intimacies as with each other, and never were so happy as when they and the two nephews had parishes in Virginia, and frequent opportunities of meeting.

The family affections are of God, and among His choicest earthly gifts; and if so thankfully recognized and prized, as we have seen, by the subject of these pages, in the filial and fraternal relations, it need scarcely be said how tenderly they were cherished in that union, which had been carefully formed “in the Lord,” and preserved with increasing strength for

more than twenty-three years. Mr. and Mrs. Jackson had no children. The parish was therefore their family, and furnished appropriate employment for each. The important objects which lay near his own heart, and were the subjects of deep, and sometimes anxious thought, were the topics of conversation at their fireside, which was seldom without the addition of some Christian friend who could share in the interest. Mr. Jackson was not one who, in his zeal for public good, committed the error of attempting to serve God at the expense of neglected domestic duties.

It was rare indeed that his fondness for children and young persons, and his happy influence over them, did not find scope for exercise under his own roof. His brothers' children were very dear to him and often formed part of his family; but besides these were two, who for years were the objects of a solicitude and tender affection truly paternal. The one, a little pet lamb already alluded to in a letter,\* to whom

“ In low kind tone  
He oft would tell of that kind breast  
On which might lean the little one,  
When he should be at rest.  
He knew not that the lamb would go  
While yet the aged was below.”

The other a beloved and gifted orphan, who was left under his guardianship, and to whom he proved a friend indeed. They both brought their reward with them for all the care that was bestowed, for

\* See page 269.

“Each within her sweet heart bore  
A treasury of wealth;  
Such wealth as kind affections bless,  
The heart of love and gentleness.”

With fidelity and love he fulfilled his trust towards them, guiding their young feet in the paths of godliness. Now, as we humbly hope, they are all safely housed—“one family in heaven.”

In *family worship* various plans were devised for keeping alive attention, and inducing a spirit of devotion in servants and all who were engaged in it. Each member of the household was remembered at a throne of grace, and no event or subject of interest connected with any, was considered too insignificant to be spread out there. Mr. Jackson often spoke of the effect upon his own mind in childhood, of his father's prayers for his children, and attributed much of his religious feeling to their influence. He thought that young persons, who are thus taught to refer to their heavenly Father their pleasures and their pains, and to look up to Him as a prayer-hearing and answering God, will, by His blessing, habitually learn to come boldly to Him with all their wants and dearest interests.

He was truly “a lover of *hospitality*, a lover of good men,” and the apostolic injunction, “Be not forgetful to entertain strangers,” was probably practised by few of his means on a more extended scale. The prophet's chamber was almost constantly occupied, and not unfrequently others also. If he did not entertain “angels,” he often had rich enjoyment of the excellent of the earth, of every name, “in whom was his de-



*light*," and whom it was often his privilege to welcome around his board. Many of these were laboring for their common Lord in distant and widely different fields; and as they opened the stores of information, gathered by their experience and observation, and together compared and discussed subjects of deep interest to all affecting the Kingdom, a feast of thought, feeling, and true fellowship were enjoyed, not lightly to be prized or soon forgotten.

He was sincere and constant in his *friendships*. One remarks of him: "Never have I known a more unselfish, generous friend; disinterestedness was a marked feature in a character beautiful in its symmetry and perfect harmony with professed principles." Keenly alive to the pleasures as well as the duties connected with the sacred name of friend, he specially enjoyed *social intercourse* with such as could hold converse on the things of God; but invitations to public dinners he declined, and dinner-parties—under which name the social gatherings of his brethren were not included—he avoided as much as possible, considering them at best, a profitless expenditure of time. He often mingled, however, in the social evening circle, when his more serious duties would permit, not only among his own flock, but with those of other folds likewise, amongst whom, in every parish, he ranked many valued friends and neighbors. He enjoyed these intervals of domestic and social fellowship, which "oil the wheels of life and make them move more smoothly."

Another friend remarks: "The same principle of love and abnegation of self, that distinguished him in



other things, led him to enter so heartily into subjects of interest to those around him, 'with a child's pure delight in little things,' as to render his society attractive to all dispositions and all ages."

Simple, natural, at times even playful, yet never in the least wanting in sobriety, or failing to have his speech "with grace seasoned with salt," at no time was there any approach to the starched visage, or the sanctimonious style of conversation, which equally chills the heart of the humble Christian and repels the man of the world. He was the more ready to sanction the innocent pleasures of social intercourse in those communities, where the almost exclusive mode of visiting consisted in extravagant entertainments, late hours, balls, and parties, against which he steadfastly set his face, as a species of worldly conformity, utterly irreconcilable with the solemn vow to "renounce the pomps and vanity of this wicked world, and all the sinful lusts of the flesh." He aimed by precept and example to convince that

"Religion does not censure or exclude  
Unnumbered pleasures harmlessly pursued."

It was his practice to retire from company about ten o'clock, and as it was known to be his wish that these social evenings should be sanctified by the word of God and prayer, it rarely happened that they were not closed in this way; and if he ever found himself where it could not with propriety be introduced, he felt that the question, "What doest thou here?" could not be satisfactorily answered.

We have seen how he labored to promote among

his people a spirit of *Christian benevolence*. None could say that he ever failed to exemplify himself, what he inculcated upon others. His whole life, so far as the frailty of human nature admits, was one continued expression of this principle, exhibiting itself even in the veriest trifles. If he found a stone or any annoyance in the path, it was his constant practice to stop and remove it, often saying: "There, no one else shall be incommoded by that." He did not deem it sufficient to devote all he *was* to the service of his Master, but all that he *had* he desired to make "holiness to the Lord," by "honoring Him with his substance and the first-fruits of all his increase;" and having done all, he still felt himself an unprofitable servant. "I should grieve," said he, "were no opportunity afforded me to prove my love by my deeds, for I should lose an evidence that is worth more than worlds to me. How can I show that I love my God better than my gold, but by giving my gold to my God? It is the riches that we keep which perish."

His attention having been called to the subject, before he entered the ministry, by the precept and example of an esteemed clerical brother, afterwards one of the Foreign Missionaries of our Church, he came to the conclusion, that the tenth part of his income was the least that, as a conscientious Christian, he was bound to bring under a solemn dedication to Him to whom he owed all. This is a far smaller proportion, he often said, than was given by the Jews, who, under the law of Moses, gave the fifth of their property in tithes of three kinds to the Lord. While

he admitted that the present dispensation leaves conscience at greater liberty, by giving no positive instructions on this subject, yet he considered that "the New Testament examples of Zaccheus, who gave 'half of his goods' to the poor—the poor widow, who cast into the treasury 'all her living'—and the disciples who 'sold their possessions and goods,' and gave to those who had need"—together with the Gospel rule, "as of the ability which God giveth," seemed to sanction and require, in many cases, far more than a tenth. Ordinarily, however, he deemed that proportion an average most in accordance with the spirit of Scripture. Happily, Christians have become of late years increasingly sensible of their obligations in this respect; but at that time, and in his earlier parishes, it was regarded by some as an exploded theory of tithing, which they could scarcely believe was seriously put in practice by any.

It was a matter in which he was, what he exhorted his people to be, "*punctiliously honest*, remembering the words of Dr. Cotton Mather, 'a farthing less than a tenth would make a considerate Christian suspicious of incurring the danger of sacrilege.'" He never received a marriage fee, or sum of any amount, but he immediately set apart the consecrated portion for God, as his charity account strikingly shows. "None could inspect it," says Bishop Smith, who saw it after his death, "without emotions of wonder, love and gratitude." It exhibited a judicious, as well as an enlarged liberality, not confined within the limits of the proportion named, but repeatedly exceeding it by thank-offerings and gifts, which required no small amount

of self-denial. It is remembered that, on one occasion he subscribed a hundred dollars to Kenyon College, then requiring special, immediate aid, when his charity fund was exhausted—determining to meet it by foregoing an expenditure, which would have been thought by most, essential. In his own experience, that striking saying of the Lord Jesus was verified, “It is more blessed to give than to receive”—a saying which he entirely admired, believed, adopted and spread.

It was necessary, however, that the *economy of charity* should be practised in his household, and it was ever his aim that all the appointments there, should be marked by a Christian simplicity and moderation. He was careful not to indulge in any unnecessary expenditure, and made it a strict rule never to incur a debt. On this point he was exceedingly sensitive, believing that nothing was so calculated to injure a minister’s usefulness as any failure here. Of all men he would have a clergyman above reproach in this respect, “walking honestly towards them that are without.” He saw that, under the voluntary principle, which he considered the proper one for this country, many a worthy man, in the smaller country parishes, suffered inexpressibly in his feelings, and sometimes in his character, through utter inability to meet his just debts, owing to the irregularity with which his often scanty stipend was paid. This, in many cases, arises from sheer thoughtlessness on the part of the people, does great injustice to all parties, and not unfrequently ends in heart-burning and separation. Mr. Jackson, therefore, laid down the rule, at the very beginning of his ministry, never to remain with a people

who failed, for any length of time, to meet their engagements. In this it may truly be said, he "sought not his own profit, but the profit of many;" for, whilst he would have them by no means promise beyond their ability to perform, and was willing for his part to endure hardness, by the exercise of the most rigid self-denial, he would not dishonor the high and sublime cause to which he felt himself set apart. "He must have a good report of them that are without," says the inspired rule by which he walked. He moreover considered it the sacred duty of every parish to come up to the full measure of its ability in sustaining the worship and ordinances of God; and this not as a *charity*, but as a duty of the highest moment to themselves and families, exceeding in importance the maintenance of schools and physicians, with which none would willingly dispense. Hence he always insisted that, whatever the private means of a clergyman, he was morally bound, for the sake of the parish and his successor, not to allow his people to fall below this standard, even if God had blessed him with the ability to give the whole stipend to the spiritually destitute. It is due to Mr. Jackson's parishes to say, that all were most honorable and exact in this respect, so that he never found it necessary to act upon his resolution.

Whether the salary were small or comparatively large, it ever proved like the barrel of meal and cruse of oil. His experience through life fully confirmed the opinion he had formed, that, as a general rule, those ministers in our country who do their duty faithfully, and order their affairs with discretion, are not left to want any *really* good thing.

He believed that God would as surely provide for those who entirely consecrate themselves to Him as He did for the Levites of old, of whom it is said, "The Lord is their inheritance;" an opinion that rested on the high authority which declares: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The single eye which enabled him clearly to see the duties of a parish, never failed to fill him with light as to his own. It kept him from any plotting and contriving for a living, and enabled him to give full proof that "Godliness with contentment is great gain." When a call was before him, the subject of support was one on which he scarce bestowed a thought, save that he once remarked to his wife: "Our tenth would be larger, that would be an advantage." He never asked for an increase, though he did what is probably more rare; he relinquished for some years of his ministry, by his own voluntary act, three hundred dollars per annum, in consideration of the heavy financial pressure on the community in general, and the many claims, at the same time, on his own congregation in particular. Thus he stood on a high vantage-ground, and was raised above all suspicion of seeking theirs rather than them.

*Independence* and *moral courage* were traits of his character which cost him, perhaps, less effort than most men to exercise, because they were the natural result of the straightforwardness which distinguished him.

Dr. Pitkin, in a letter already referred to, says: "He was very strict in many of his views of Christian duty,



and resolute in maintaining them. At the close of the first year of his ministry in St. Stephen's Church, the senior warden, with a promptness which characterized the parish, gave him a check for his salary in the vestry-room, before service on Sunday morning. Mr. Jackson refused it, not only with great dignity, but with an air that implied a censure on its being offered on Sunday; and the circumstance led to a temporary coolness between them. This, however, passed away when they came to understand each other's distinctive characteristics and excellencies."\*

Throughout his whole life he had carefully guarded the sanctity of the Sabbath, and, having observed that a minister's family were apt to be thoughtlessly intruded upon on that day, perhaps under the impression that it is a proper improvement of holy time to spend it with their pastor, he felt it necessary to take a stand from the very commencement of his ministry. In consequence of his well-known opinions, his hallowed hours were little interrupted, almost the only exceptions being in the case of young men separated from their homes, students, Sunday-school teachers and others from a distance, to whom the hospitalities of his house were extended in order to enable them to attend the second service, but always without interfering with the sacred employments and usual simple appointments for the table on that day.

*When ill spoken of*, his rule was, that deeds not words should be the answer. As might be expected, in a course so marked by the meekness of wisdom, very

\* See Dr. Sprague's 'Annals,' p. 657.



few opportunities presented for the exercise of this rule; yet there were occasions when his friends could have wished a less rigid adherence to it. But, important as he felt it to be that no just reproach should lie upon him, he was doing a great work and could not come down to vindicate himself; therefore, in the very few instances in which he was

“Assailed by scandal and the tongue of strife,  
His only answer was—a blameless life.”\*

Mr. Jackson's habits of *order* have already been noticed, and it was particularly observable how good Master Herbert's distich was answered in him:

“Let thy mind's sweetness have its operation  
Upon thy body, clothes and habitation.”

This domestic portraiture will scarcely be complete, unless reference be again made to that ardent *love for nature*, and especially the sweet sound she utters, which he contrived to gratify by bringing several birds with him from England. One of these, his skylark, survived him. This little songster was his constant companion in his study, and never, when his master was alone, did a day pass without his having the range of the study for a considerable time. It was a striking element of his character that he retained to the last,

\* The following, found among his Extracts, he had adopted as his own: “I have never loved those salamanders that are never well but when they are in the fire of contention. I will suffer a thousand wrongs rather than offer one; I will suffer a hundred rather than return one; I will suffer many before I will complain of one, or endeavor to right by contending.”—BISHOP HALL.

in the midst of his severer duties, these simple, innocent tastes, together with fond recollections of the home of his childhood.

“Had nature unto all such simplésse given,  
Man would, like birds, be farre more neere to heaven.”

## CHAPTER XX.

### LAST DAYS.

“ ETERNITY and Time

Met for a moment here ;  
From earth to heaven a scale sublime  
Rested on either sphere,  
Whose steps a saintly figure trod,  
By Death's cold hand led home to God.

“ He landed in our view,

'Midst flaming hosts above ;  
Whose ranks stood silent, while he drew  
Nigh to the throne of love,  
And meekly took the lowest seat,  
Yet nearest his Redeemer's feet.”—MONTGOMERY.

“ EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”—1 COR. 2:9.

WE now approach the closing scenes of Mr. Jackson's life and labors. The last letter to his brother in England was written Dec. first, 1843, and contains a brief reference to his state of health :

“ You ask if we are well — I can hardly say I am. I contracted a cold and hoarseness more than a month since, which still hang about me so as almost to incapacitate me for public duties, and this is the reason I have

now a little leisure for writing. My head, too, has troubled me very much of late ; it has been a great hindrance to me for many years, and perhaps a great mercy too, for these little ailments may ward off more serious attacks, and a thorn is often necessary while we remain in the flesh ; so I will say : *'It is well.'*

"M—— and I went up to Cincinnati the beginning of last month, for the double purpose of visiting our friends, Dr. and Mrs. Brooke, and attending a convention of the Western Auxiliaries of the American Bible Society, where I had been requested by the parent Society to make an address. The meeting was upon the whole interesting, and I trust profitable to the Bible cause."

The address which he made on this occasion, was his last attempt at public speaking out of the pulpit — indeed the last he was ever permitted to make in health and with his usual voice. It is interesting to remark, that the two Societies which enlisted so warmly his interest and affections at the commencement of his ministry, were those to which his latest efforts were given. His last address was for the Bible Society ; his last letter was to the Treasurer of the Protestant Episcopal Missionary Society, with a remittance of two or three hundred dollars. This address, and an attempt to preach for Dr. Brooke, in Christ Church, so aggravated his symptoms, that it was with much difficulty he occupied his own pulpit on his return home. He did so, however, several times before the close of the year, though earnestly dissuaded from it, by his excellent friend, Dr. Drake. Still, there was nothing to give the least intimation of the attack, which was soon to prove so suddenly fatal.

Had our gracious God so willed it, He could have strengthened him for a long day's work, for he was yet apparently in the midst of abundant usefulness; but unerring Wisdom had other designs. A lesson was to be taught to the Church in Louisville, not to "trust in man or make flesh their arm." By this unlooked for providence He seemed to say: "He is not essential for the carrying out of my plan — my work can go on without him." And shall any teach the Almighty knowledge, or say to Him who is infinite in understanding, "What doest Thou"? He had, moreover, purposes of love towards His faithful servant, who had borne the burden and heat of the day. He had finished the work that was given him to do. The good Shepherd had no longer a flock for *him* to feed, nor another lamb for him to gather, and He was waiting to greet him with His own welcome: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In giving the details of those last hours which were to usher in for him an everlasting day, we avail ourselves of an account written for Mr. Jackson's nearest relatives, shortly after the mournful events to which it refers had taken place. Although, in doing so, we intrude upon the sacred precincts of personal feeling, yet, to omit all such allusions, would so materially affect the whole, that it has been thought best to give it almost entire:

"Knowing how interesting is the most minute circumstance connected with the last days of those we love, I will endeavor to record, for the gratification of dear relatives, some of the particulars of that terrible

blow which took away 'the desire of mine eyes with a stroke,' and put 'lover and friend' far from us all. I can give you the outline—the interior shading it would be impossible to fill up. It was an exhibition of Divine power linking itself with human weakness—Mercy united with judgment.

"As the year 1843 closed, and that of 1844 opened, a dark cloud hung over our horizon, casting a deeper shade of uncertainty than usual over our future path. For a year or more my blessed husband's physical powers had been weakening, and his ministry partially interrupted by occasional returns of serious affections of his throat, and loss of voice, which you may remember were among the principal reasons for our leaving New-York. The terrible headaches, to which he had been a martyr all his life, returned at shorter intervals and with increased severity; so that it was often in weariness and painfulness, in distress and much weakness, that he kept on his way; and after the violent cold he contracted in Cincinnati, by attending the meetings of the Bible Society during very inclement weather, it became but too evident that the cords of his tabernacle were being loosened. From his uniform cheerfulness and my own hopefulness, this was probably more apparent to others than to me. There were many indications of change, calculated to keep us in a listening attitude to hear what the voice of God in His providence should say to us. Dr. Drake, with all the earnestness of friendship, laid before us, again and again, the importance, the absolute necessity to the regaining of his voice, that he should relinquish all public speaking for many months or a year to come.

If this were so, could rest be obtained in any way so well as by another visit to England? Or might not the partial relief of his voice, which an assistant or lay reader would furnish, prove sufficient? Or, was there to be such a permanent decay of physical strength, as would make it a duty to his present beloved parish to resign it to abler hands, while he sought a smaller field, to which his voice and strength might be adequate? These were questions for which he sought, and quietly awaited an answer from his unerring Counsellor. You know with what simple faith he looked up to his guiding, guarding God, through the darkest, equally as the brightest atmosphere; never forgetting that the cloudy pillar, as well as the light of fire, was the symbol of His presence, and conducted with equal safety. He could not know, he would say, what would be best either for us or for the Church, and therefore he left every thing with Him who cared so lovingly for all.

“It was towards the close of the year, that our dear William M. Jackson was called to resign his lovely wife, and lay up in heaven his dearest earthly treasure. He came almost immediately out to Kentucky for one of his sisters, to supply, as far as another could do, the irreparable loss sustained by his four little motherless ones. My dear husband yielded to Dr. Drake’s remonstrances so far as to accompany William to Henderson for three weeks, in order to obtain the entire rest which he would not allow himself at home, in the midst of his own people. Little did he, little did any of us, think that his heavenly Father was then preparing for him a fuller repose—even the ‘rest’ which remaineth ‘for the people of God.’



“To be absent from his home and his people at Christmas, would have been painful to him at any time ; but his present circumstances, and the necessity, occasioned by the state of the family, that I should remain behind, greatly enhanced the trial of separation. He wrote me from Henderson :

“‘I am truly sorry to be separated from my dear people at this interesting season, but I trust a better than I will be with them, and make it a blessed commemoration of *the Birth-day* to them. I trust also that all the church arrangements will work well during my absence, and that the flock will be well fed. Give my Christmas blessing to all of them whom you may see.’

“On his return from Henderson, he found himself, as we thought, improved in health ; yet as William was with us part of the time, and other casual supplies were afterwards obtained, he abstained from preaching until the first Sunday in February. On that day he again ventured to try the strength of his voice, and, in order to favor it as much as possible, divided his sermon into two short discourses, which he delivered morning and evening. With what overflowing hearts did we, that night, thank the Giver of all good for the result of that day’s experiment, holding out, as it did, the encouraging hope that there remained still voice enough to be employed in his Master’s service ! The following Sunday he continued and concluded the same subject, morning and evening, with equal ease and comfort to himself ; so that he came to the conclusion to try whether, with the assistance of a lay-reader, he might not be enabled to minister yet longer to his beloved flock.

Alas! the Shepherd's staff was about to fall from his hand, and he was to lead and feed it no more. Never again was he to enter the earthly temple which he had been instrumental in raising, and which I can not but regard, with prayerful hope, as an emblem of the enduring and glorious spiritual temple which is to rise from his devoted labors. His text for these last four sermons was from Proverbs 3 : 17, 'Her ways are ways of pleasantness, and all her paths are peace;' being in the regular course of a series of sermons which he had been preaching. How thankful his people were, as many of them have since told me, that he was strengthened to give them such a last message! They love to dwell upon it, not only as a delightful subject, most strikingly and feelingly enforced, but as peculiarly appropriate for the last words of one, whose whole life had so remarkably illustrated their truth. 'The ways of wisdom,' which he had early been led to choose, were most emphatically to him 'ways of pleasantness and paths of peace.' He preached then from his *life*. A fortnight after, on that very spot, he preached from his *death*. And perhaps no more appropriate words could be found than the context, on which he would have addressed them had he lived: 'She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.' None could doubt that *he* had laid hold on this 'tree of life,' and that he is now made happy forever in retaining her.

"On Wednesday our dear Mary W. left us for New-Orleans. As her spirits were unusually depressed on the occasion, he determined to remain with her until

they had passed through the canal, which, in consequence of some detention, occupied the whole day.\*

“Towards night he parted with her, as to this world, forever, and reached home just in time for the lecture. Providentially the Rev. Mr. M—— was with us, and officiated, for, in standing on the damp ground on the banks of the canal, my dear husband had again taken cold. Hoarse as he was, he added a few words of exhortation after Mr. M—— had concluded. Final words they were—his people heard that voice no more. He left the room which had witnessed so many of his prayers and his loving labors, and in which seasons of sweet Christian fellowship had been often enjoyed, to unite, in a few days, with the ‘general assembly and church of the first-born and the spirits of just men made perfect,’ in heaven.

“After we had retired to our room, he said to me: ‘My love, we must now think seriously of going to England this spring; it is evident to me that our Heavenly Father is about to lay me aside; He only knows for how long.’ Observing, I suppose, a shade of sadness on my countenance, he said: ‘But how is it that you do not seem to enjoy the idea of visiting

\* She often spoke of this last proof of the affectionate care which he had extended over her ever since he became her guardian—this sacrifice of his time to her comfort, and the kind consideration which led him, when he found she had not provided herself with a book for the passage, to go up into the town for some distance, unwell as he was, to procure one. Trifling as this incident may seem, yet, as it was the last link in the chain of kindnesses which had bound her to him for many years, and was strongly characteristic of the unselfish thoughtfulness which distinguished him, it ever lived among her sweet memories of him.

England as I thought you would?" "Oh!" said I, 'under some circumstances it would indeed be most delightful to me, but on such terms as it can alone be right for us now to go, how *can* I be joyous?' He made a cheerful and soothing reply, that I must not take too sad a view of the matter; *rest* was what he required, and having been permitted to serve God in the great congregation for four and twenty years with scarcely any interruption, should he not cheerfully submit, if He were pleased now to impose silence, which might prove but temporary? St. Paul was laid aside for two whole years, and compelled to substitute private instruction for his public ministry, 'and we serve the same God,' said he, 'who has still gracious designs for the Church and for us. We can surely trust Him that all will yet be well.' Ah! *how well* for him, 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man.'

"The next evening, Thursday, found us alone—an unusual circumstance, as most of you are aware, and one which, notwithstanding his social feelings, he always greatly enjoyed. On this occasion he was unwilling to relinquish it, when I proposed a walk to Dr. P——'s, until I mentioned the illness of their child, when he instantly acquiesced. In the course of conversation there, some remarks were made on the silly and superstitious idea that the morrow, Friday, was an unlucky day. 'I have always been surprised,' said he, 'that superstition should have selected that day as "unlucky," to me it is the best day of the week, next to the Lord's day. I always think of it as *good* Friday, the day on which the greatest good was accomplished

for our sin-ruined world. If I regarded days in this way at all, I should sooner select, than avoid, Friday for undertaking any great work.' Indelibly has this simple remark been impressed upon my mind by the events which followed, for emphatically was it *good* Friday to him. On Friday his earthly labors were completed — on Friday he entered the joy of his Lord.

"On our way home, he remarked with thankfulness: 'I have not felt so well, so entirely free from headache, for weeks as I do now.' Even then, while these words were cheering my heart, was the cloud gathering, which, in a few hours, was to burst upon me with a desolating force, sweeping away all my pleasant things at a stroke.

"On Friday morning, after arranging together our plans for the day, I left him, between ten and eleven o'clock, to visit some sick friends. He said, when he left the study he should go round to the Orphan Asylum, and we would meet at dinner. 'Good bye,' at the study-door, were the last words I ever heard from his lips. Three or four words of mortal agony an hour or two later, and the next sound was that of victory on the other side of the dark river. *Good* has indeed been with *him*\* during our separation; how infinitely beyond what had entered my heart to wish at that time, I shall know hereafter; and, though it came through a stroke which laid me low, shall I not even now praise God for *His* blessedness? I cherish those two words, so often repeated without meaning, as

\* "Good bye" is a contraction of "God, or good, be with you."

my parting blessing, to be realized in its fullness, if it may be granted me to review, together with him, in the clear light of eternity 'all the way the Lord our God hath led us to do us good at the latter end.'

"About twelve o'clock he called one of the servants, who, on coming to him, found him looking deadly pale and trembling. 'Run instantly,' said he, 'for my wife, Dr. Powell, and Dr. Gross, for I am very ill.' A gentleman passing by the door at the time, to whom the servants communicated their alarm, ran up-stairs to him immediately, when he just articulated the word 'doctor,' and lost all consciousness. Providentially, Dr. Gross, who lived near, had just returned home, and came without losing a moment; he found him stricken down from an attack of apoplexy, and one side entirely paralyzed. Our family physician, Dr. Powell, arrived soon after, and friends thronged in. Every thing was done that could be done, and without loss of time; let us be thankful for that. But ah me! they could not find me. It was more than an hour afterwards that a servant, happening to see me in the street, ran after me to say they had been in pursuit of me in every direction—that I was wanted at home, but she could not say for what. As I ran, every one I met looked panic-struck, but no one would tell what was the matter. When I entered the house I found it filled with friends and neighbors, whose countenances told their distress and their sympathy; and there, in the room where two hours before I had left him, lay my beloved husband *speechless* and *senseless*!

"That he, who was so unlikely a subject with his regular, abstemious habits, was to be taken from me



by *such* a stroke, was what could never for a moment have entered my head; but—it was the LORD. What can we do but ‘be *still*’?

“Though I was stunned by the blow, yet, in great mercy, its full weight did not fall upon me at once. I knew little of the disease, but I thought a first attack never proved fatal; and the case of brother Thomas, who, after one apparently more violent, was partially restored, and lived three years, so completely filled my mind, that it was the worst I anticipated for some days. Consciousness returned, in a measure, sooner than usual; that very evening he appeared to recognize those who approached him, particularly if their names were mentioned; and almost to the last, so far as he could be conscious of any thing, I believe he always knew me. Brother Edward arrived from Henderson on Tuesday morning, before day, and he was evidently greatly pleased to see him, manifesting it by holding and pressing his hand, stroking his face, drawing him towards him, etc. Oh! how earnestly did I pray and anxiously watch that the power of speech might, in any degree, be restored! Many a time did he make the essay to say something, but alas! in vain. He could articulate nothing but the monosyllable, *No*, except in one prayer by the Bishop, when I heard ‘Amen’ twice.

“The next day was Ash-Wednesday, and the church in Louisville was keeping it with bitter herbs. Such a Lent and such an Ash-Wednesday many have since told me they had never known. His people were in deep affliction, for they felt that God was about to take from them their beloved pastor, and prayer was



being made earnestly unto God by both the churches on his behalf. On that morning—and it stood alone in that dark week—memory will ever love to dwell; precious was it to me then—precious is the recollection now. My eyes had begun to open to the terrible truth that skill was vain, that hope was vain, and that my husband was indeed to enter the dark valley where I, who had trod the path of life by his side, and accompanied him in almost all his journeyings for more than twenty-three years, might not be permitted to go with him. Perhaps it was in answer to prayer that, in this time of the soul's deepest prostration, when all that was most precious to me was laid low, the Holy Spirit, who 'comes down like rain on the mown grass,' drew near in the sustaining, comforting, strengthening influences of His grace, apparently granting to our dear sufferer moments of increased consciousness, and giving me such soothing thoughts of the infinite blessedness of union with Christ, as took me quite away from myself, and enabled me, without murmuring, to yield him up who was more to me than life, to go to be with Him.

"I have mentioned that he seemed always to know me. This morning, Ash-Wednesday, I was alone with him. He drew me to him, tears filled his eyes, and he appeared unwilling that I should stir from his side, for he would not allow me to withdraw my hand from his for a moment, when I attempted to do so to administer his medicine. He tried again and again to articulate a sentence, which he seemed very anxious I should comprehend. I called brother Edward, hoping that together we might make out something; but all in

vain. When he found it was impossible to make us understand him, his meek submission was most touching; he sighed, we thought we could discover a faint 'Oh! dear!' and, turning his head with a resigned expression, he gave up all farther attempts. I thought my heart must break. Yet the idea never left me until the last breath had been drawn, that he would be enabled to speak the honors of *His* name in death, who had been its constant theme in life. But no words of comfort were to reach *my* ear, in my hour of greatest need, from lips which had comforted many, and which had never, *never* failed me before. 'Even so, Father, for it seemed good in thy sight.' Enough to look forward to hear that voice again hereafter in sweetest strains, and to know that now it swells the tide of song of the white-robed choir, washed in the blood of the Lamb, who serve Him day and night in His temple.

"As his eye looked more intelligent, and he was evidently more than usually conscious, I eagerly availed myself of the opportunity to repeat some texts, and verses of hymns, which I knew were his favorites, and thought might comfort him. Part of the 23d Psalm, ending with—'Yea, though I walk through the valley of the shadow of death, I will fear no evil,' etc. 'Do you find it so?' said I; 'is His rod and His staff comforting you now?' He smiled most sweetly, nodded his head, and pressed my hand. 'When thou passest through the waters, I will be with thee,' etc. 'I know whom I have believed, and am persuaded,' etc. 'For I am persuaded that neither death, nor life, nor angels,' etc. etc., 'shall be able to separate

as from the love of God, which is in Christ Jesus our Lord.' He raised his eyes at this, slightly moved his head, with the most happy, peaceful expression. He did the same when I asked if the Saviour was with, and precious to him now. Several other verses I added; some on the happiness of heaven. 'There we shall see his face,' etc. 'O glorious hour! O blest abode!' etc.

"As I repeated them all at intervals, slowly and distinctly, as I thought he could bear them, and as my feelings would permit me to give them utterance, his countenance expressed perfect peace; and from the gentle pressure of the hand, and occasional gesture of acquiescence, and a sweet, placid smile, I flattered myself he was enabled to comprehend, as much as he certainly *appeared* to enjoy them. This was particularly observable during the repetition of his favorite hymns, 'Jesus, Saviour of my soul,' etc., and 'How firm a foundation,' etc. When I came to the last verse of this hymn, and slowly repeated, 'I'll never—no, *never*—no, NEVER forsake,' I observed the strong emphasis he seemed to wish to give, by a pressure of the hand and motion of the head at each repetition of the word 'never;' also, a peculiar expression of countenance; and, as my thoughts were only of him and with him, I supposed he was taking comfort in the application of them to himself. But, in dwelling upon it since, as I recall the tear which trickled down his cheek at the time, I can not but indulge the thought that it was of her he was about to leave he was likewise thinking, and I treasure them up in my heart as a precious legacy. I can fancy now I hear him say:

‘ Earthly friends *may* forsake,  
But He’ll forsake never!  
Earthly loved ones *must* die,  
But He liveth forever!’

Repeatedly the clergy and others quoted applicable texts of Scripture and verses of hymns, which at times we hoped he understood. On one occasion, Mr. and Miss R—— sung, in a low, melodious voice, and a slow, impressive manner, ‘ Other refuge have I none,’ etc., and it seemed sweet to him. I have said that in one prayer he said ‘ Amen ’ to two different petitions; but at other times, although the voice of prayer was evidently pleasant to him, bringing a calm and placid expression over his face, and he frequently crossed his hands over his breast as an appropriate attitude, yet we could not tell whether he knew any thing more than that it was the voice of prayer.

“ When I began to apprehend that his Master was about to call him to His higher service in the Church triumphant, I presented two petitions at the throne of grace, constantly and earnestly, but I hope submissively :

“ First. That his tongue might be loosed to bear his dying testimony for his Lord; to say some parting words to my stricken heart—to his sorrowing flock, who were, so many as could be admitted, constantly hovering about his sick-bed; and, more especially, to the band of young men, some ten or twelve, his ‘ sons in the Gospel,’ several of whom were preparing for the ministry, over whom his heart yearned, and who seemed as if they could not leave his side while life lasted.

“Second. That he might be permitted to breathe his life out calmly and sweetly into the hands of his Redeemer, and be spared dying agonies.

“The first it pleased my heavenly Father not to grant according to *my* will, but according to one infinitely higher and better; and I have been enabled fully to acquiesce, and to see wisdom and love shining through the whole dispensation. I know that ‘precious in the sight of the Lord is the death of his saints,’ and that He watches over and provides for it as a thing that He values. He knew every circumstance connected with the case as none other could, and considered them all—my husband’s situation and mine, as well as that of the Church and His own glory. There was no mist over His eyes who arranged the mode of His servant’s departure, and chose rather to glorify Himself by the still, awful voice of His providence, than by any words mortal lips could utter. My dear husband, as you very well know, was an ‘epistle of Christ, known and read of all men.’ No additional evidence was needed to that which his life had given, that, whenever and however he should be taken from us, it would be to be ‘forever with the Lord.’ I feel now the mercy of his being spared the weakness and languor of a lingering illness; and, what to his faithful, loving heart, was a still greater, that he was not called to feel that the bands of love were breaking, and to endure the pangs of parting. The uniform expression on his placid features left no doubt that he was sharing, so far as he was capable, in the blessed Saviour’s bequest to His disciples, ‘Peace I leave with you, my peace I give unto

you ;' and deeply thankful am I that no selfish wish of mine was permitted to disturb it.

"The second petition, for a peaceful, painless dissolution, was most graciously answered. Very gradually was the spirit released from its earthly tabernacle. On Thursday morning it became evident that the angel of death had laid his cold hand upon him, and that the unclothing would soon be complete ; but it was not until twenty-four hours after, that the last remains of mortality dropped off. So gently was it done for him, that not a groan, not an expression of pain on those calm features, indicated any disturbance of the profound tranquillity with which the spirit awaited its summons to the presence of the Saviour.

"So far as we could perceive, he was not aware that he was in the dark valley, which was to him but the '*shadow of death.*' He was not left even to '*fear evil,*' for He who had tasted death for him, we could not doubt, was near with His rod and staff to comfort him if he needed it. We felt that the lamp of His love was guiding him through the gloom, although we perceived it not.

"During the whole of the last night of his mortal life, several intimate friends—including his dear brother Edward, the Bishop and Mrs. Smith, and many of the young men of his Bible-class\*—were gathered around his dying-bed, watching the departing of the spirit. Deep silence reigned in that chamber of death.

\* \* \* \* \*

"\* Four of these young men came from Shelby College, a distance of thirty miles, on hearing of the illness of their pastor. Two of them walked all the way that day."



The solemn stillness was only broken at intervals by the Bishop with short prayers, and occasionally a verse of Scripture, or hymn adapted to the occasion. In the appropriate words prescribed in the 'Visitation of the Sick,' he commended the departing spirit to Him who gave it, and redeemed it, and deprived death of its sting, and the grave of its victory. One present expressed the language of all hearts there :

'Happy soul ! thy days are ended ;  
All thy mourning days below :  
Go, by angel-guards attended,  
To the sight of Jesus, go.'

"As the night waned, the breathing became fainter and fainter, till, at five o'clock on the morning of Friday, the twenty-third of February, with a parting sob, the spirit took its flight. Then it was that the day broke, and the shadows fled away.

"My first thought was one of praise that he had had so gentle a dismissal, and got safely home. My heart was at rest for him. I had asked 'life for him, and God had given it him, even length of days forever and ever.' He had fallen asleep gently and sweetly, to 'awake up in His likeness and be satisfied' with it. The speaking expression of calm and deep repose which the soul had left on those loved features, while it told of the complete, profound, and perfect rest which Jesus gives to His released ones, seemed to rebuke every tear, and hush every tumult within my breast. Thoughts of peace and holiness alone surrounded that image, and I look back now with amazement at the tenderness of the Divine compassion, which—especially on the morning of the Lord's day



on which all that was mortal of my beloved one was to be removed out of my sight—turned my mind away from earth, and the dark, solitary path which lay stretched out before me, to the contemplation of his new-born blessedness. That glorious Gospel which brings life and immortality to light, seemed for a moment to part the veil, and give a new power of vision to gaze within, and track the soul in its upward flight to the circle of the redeemed ones around the throne, where he had taken his place. ‘There he is now,’ as Bunyan says, ‘receiving the comfort of all his toil, and joy for all his sorrow; there he now reaps what he has sown, even the fruit of all his prayers, and tears, and sufferings for the King by the way; there he can serve Him continually whom he desired to serve below, though with much difficulty, because of the infirmity of the flesh; there his eye is delighted with seeing, and his ear with hearing the pleasant voice of that mighty One who redeemed him to God with His blood.’

“It was on the afternoon of that Lord’s day that I took the last look of that which was about to be sown in weakness, to be hereafter raised in power. I can not tell what the ‘spiritual body’ may be, but I know that it will ‘be made like unto His glorious body,’ so that, when ‘mortality shall be swallowed up of life,’ we may expect to recognize him in the beauty of his perfection, and to have every pure affection knit again. *Now* he is with the Saviour, whom not having seen he loved, and in whom he rejoices with joy unspeakable, and full of glory; but *then* will be the perfect consummation and bliss, both of *body*

*and soul*, in a 'far more exceeding and eternal *weight* of glory.'

'O glorious time ! there may we meet at length,  
After life's tempest, under a clear sky,  
And count our band, and find, with keenest joy,  
None wanting—love preserved in all its strength ;  
And, with fresh beauty, hand in hand arise,  
A link in the bright chain of ransomed families.'

To the foregoing account of Mr. Jackson's last days we have little to add. One circumstance, however, must not be omitted. The gentleman to whom allusion is there made, as having first heard the alarm of his attack, found him in his study-chair, with the Bible and an unfinished sermon opened before him, and his spectacles beside them. It had evidently been his last employment to pen an earnest message to his people from Prov. 3 : 18, "She is a tree of life to them that lay hold upon her," etc.—urging upon them, in view of eternity, to choose wisdom's ways. "The advantages resulting from our holy religion in time, are great; but it is in view of eternity that it comes to us, clothed in all the grandeur of thought and words and reality. Did our being cease, when the vital current ceases to run through our veins, we might leave every man to follow the devices of his own heart and that which is right in his own eyes. But oh ! Eternity, 'eternity dwells upon our thoughts.' I can no more divest myself of the idea of eternity, than I can divest myself of a consciousness of my existence. Methinks, my dear hearers, that we might ring this one word in your ears, until you were driven from your sins to lay hold upon the hope set before you in the Gospel. Did you ever think seriously on eternity?

“By eternity then, by an eternity of happiness, we demand your attention to your own salvation. It is Solomon’s last, great argument, and it shall be ours. With this we shall take our leave of this precious portion of God’s word.”

Thus far had he written, when the voice came—

“Servant of God, well done !  
Rest from thy loved employ !”

The eternity which was in his thoughts soon burst upon his view ; and by this startling providence, was not eternity sounded in the ears of that panic-struck congregation by the voice of God Himself, as no human tongue could have sounded it? May it reach many hearts, fixing deeply there all that the beloved pastor had spoken in his living ministry !

Though it may be to some a source of regret that this servant of God had not the privilege of bearing his dying testimony to the mercy and the grace which had attended him all his life long, and were then crowning their own work, yet, averse as he always was to display of all kinds, and placing little reliance on death-bed evidences, his death may be regarded as no unmeet sequel of such a life. “Mark the perfect man and behold the upright, for the end of that man is peace.” To us it seems fitting that a life distinguished by every scriptural token, should be closed by a quiet falling asleep in Jesus, involved in the silence which marks the death-beds of holy men in the Scriptures. The Holy Ghost tells us only of the life with God, leaving us to infer that He would accomplish the death of His servants in the best manner for them. Holy

Scripture teaches us rather how to live than how to die; and perhaps its silence is as significant as its revelations are important.

“Heaven waits not the last moment; owns her friends  
On this side death, and points them out to man;  
A lecture silent, but of sovereign power!”

The absorbing anxiety and suspense in which that attached flock were kept during that week of gloom, we may not attempt to describe; it can only be imagined by those who know the peculiar and tender affection which clings to the pastor who has lovingly cared for their souls, and to whom, under God, they owe their hopes for eternity. Nothing was left at a distance by them that love could bring, or sympathy devise, as likely to be acceptable or soothing to him or his, and all most tenderly and considerately rendered. But this anxiety and suspense were by no means confined to his own people; all denominations and all classes shared in the common sorrow. Friends of every name, and even comparative strangers, gave such touching proofs of the sympathy and kindness of their own hearts, and the hold he had upon them, as can never be effaced from the memory of his surviving relatives. Three of the most able physicians of the city, Drs. Drake, Powell and Gross, who were likewise personal friends, were most assiduous in their attentions, and did every thing that skill and friendship could suggest to preserve a life so valued. His own people, in the midst of their grief, did not forget his admonition, to “call upon God in their trouble,” as their lecture-room and church bore wit-

ness; and many were the private, tearful wrestlings at a throne of grace.

Prayer was widely made of the Church of God in its different branches on the following Sunday. In many of the congregations deep feeling was evinced, and in the two Presbyterian, Methodist, Roman Catholic, as well as the two Episcopal Churches, besides the prayers which were offered without solicitation from his immediate friends, solemn and affecting allusions were made to his state from their respective pulpits. This was the more appreciated, as it was a voluntary tribute of love and esteem for him, and an impulse of fraternal sympathy with his suffering flock. But prayer could not stay his flight, neither could his people weep him back, when the mandate had gone forth for the laborer to enter into his rest.

## CHAPTER XXI.

### FUNERAL—CONCLUSION.

“SOLDIER, rest—the war is done :  
Lo ! the hosts of hell are flying ;  
'Twas thy Lord the battle won ;  
Jesus vanquished them by dying.  
Pass the stream—before thee lies  
All the conquered land of glory ;  
Hark what songs of rapture rise !  
These proclaim the victor's story.  
Soldier, lay thy weapons down ;  
Quit the sword, and take the crown.  
Triumph ! all thy foes are banished, .  
Death is slain, and earth has vanished.”

“THANKS be to God, which giveth us the victory through our Lord Jesus Christ.”—1 Cor. 15 : 57.

OF Mr. Jackson's death and funeral, an obituary notice, written by Bishop Smith, gives the following account :

“WITH one exception, of a far less marked character, this was the first death of a clergyman, which had ever made a decided impression upon this community. And to persons at a distance, it is difficult to convey any idea of the depth or universality of that impression in the case of our lamented brother. All knew that he was greatly and generally respected and beloved. But to

what extent, never could have been known, had it not pleased God to draw forth the expression of these feelings in a most remarkable manner. The suddenness of the attack ; the extent to which sympathy and aid became necessary, just during the brief period when sympathy is continually deepening ; the occurrence of the funeral on the Lord's day afternoon, the weather being uncommonly fine for the season ; all tended to produce an impression so intense and universal, that it may almost literally be said that this funeral was attended by the city of Louisville. St. Paul's, which is a large and noble church, was filled to overflowing—aisles, around the chancel, galleries, and all, nearly an hour before the arrival of the corpse and the mourners. Hundreds surrounded the door, and crowded the side-walks, for whom admission was quite impossible within the walls of the church. And when the procession did move, it was preceded by whole masses of the population, crowding both sidewalks half a mile in advance of the hearse, which was followed by mourning friends, afflicted parishioners, and a sympathizing community, on foot and in carriages, to a length little short of a mile. And yet the utmost decorum and seriousness every where prevailed. It literally seemed impossible that any man, in the short space of six or seven years, could have drawn and bound so many hearts to himself."

Ministers of the various denominations closed their churches, and united with men of all professions and all the clergy of his own church from that neighborhood, and some from a considerable distance,\* to pay

\* The Rev. Dr. Brooke and his lay-reader, Mr. J. Howard Smith, came from Cincinnati, on hearing of his illness, and were present on this occasion.



this their last tribute of respect, and to prove that the "memory of the just is blessed." "Devout men carried him to his burial, and made great lamentation over him;" and surely the day on which "Christ arose from the dead, and became the first-fruits of them that slept," was a most appropriate one for committing to the tomb his true-hearted servant, "in sure and certain hope of *his* resurrection to eternal life."

Bishop Smith preached his funeral sermon from Acts 2 : 24: "For he was a good man and full of the Holy Ghost."\* Sermons were likewise preached in other places with more or less reference to this bereavement. The afflictive intelligence spread rapidly through the Church, and affected a wide circle to whom he was personally endeared; and the general public expressions of sorrow, in addition to the private letters of sympathizing affection, proved how extensively the Church mourned the loss of so devoted a servant. The vestries of St. Paul's and Christ churches, the Bishop and clergy of Louisville and its vicinity, and the various societies in whose cause he had labored, gave no weak indication of their estimate of his "sterling worth, invaluable labors, exalted piety," and their sense of loss at his removal; and the religious press throughout the country, in their various obituary notices, added their testimony to the general estimation in which he was held, and the conviction that a *good man* had been removed from the church militant. The bare mention of these must suffice, with the exception of a passage from a letter of the Right Rev. Bishop McIlvaine to Dr. Drake, which we give,

\* See Appendix, p. 401.

as expressing in a few words what we believe to have been a very general feeling throughout the Church.

*“Gambier, February 26th, 1844.*

“MY DEAR SIR: I have received to-day your kind letter, informing me of his departure to his home and rest with Christ, of my dear friend and brother, the Rev. William Jackson. A letter from Mr. Brooke, of Cincinnati, had previously apprized me of his seizure with paralysis, and that his life was despaired of.

“Dear sir, we have lost from the Church on earth one of our dearest brothers, one of our most faithful and valuable stewards, one of God’s most beloved children and laborers. It is time when those who are left to do the work of the Lord’s vineyard feel especially bereaved by the taking away of such helpers. It is not in man to supply their places. God only can make such men, such ministers, and fill such vacancies.”

Besides the usual badges worn by public bodies, the female communicants put on mourning, and the congregation gave other proofs of their just appreciation, veneration, and love for their departed pastor. Among these was a mural tablet on one side of the church, near the chancel, bearing a truthful testimony to that generation, and their children who shall come after, that the beloved first rector of St. Paul’s was enshrined in the hearts of a grateful people, was “a faithful and fearless ambassador of Christ—an example in word, in conversation, in charity, in spirit, in faith, in purity.” Five years later, a corresponding tablet was placed on the other side for their second excellent and beloved rector, the Rev. John B. Gallagher; St. Paul’s having experienced so much of the tender care of the good

Shepherd, as to have more than one pastor whose loss was felt to the very heart.

Mr. Jackson's remains were temporarily placed in a private vault of the burying-ground, but "because he had done good in Israel, both toward God and toward his house," (2 Chron. 24 : 16,) they now repose beneath that noble church, which forms his material monument. He rests beneath the chancel, where he oft-times commemorated with his people a Saviour's dying love, and confessed, "I believe in the resurrection of the body and the life everlasting;" and there the blessed words of life float still over his mouldering frame. He sleeps near the pulpit, where he proclaimed the rich grace which he now praises, and the blessed promises which, too great to be fulfilled in the Church militant, he has gone to see verified in the Church triumphant.

"There sweet be thy rest, till He bid thee arise  
To hail Him in triumph descending the skies."

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#### C O N C L U S I O N .

IN the humble attempt made in this volume to glorify the grace of Christ, as exhibited through a long course of years in the life we have been portraying, it may be thought that the hand of partiality has concealed defects, and aimed at drawing a portrait more perfect as a picture, than truthful as a likeness. It is perhaps truly said, that "no biography can be faithful, while the best original is such as he must be in the present state, if it carry no shades." We can only say

that, in Mr. Jackson's character, his friends had nothing to conceal or excuse—it was singularly transparent; and, though the pen which has feebly delineated it, may not be expected to exhibit blemishes, of which the writer is unconscious, it has sincerely aimed, by giving a faithful record of facts, to represent him as he was, that the discerning reader may judge for himself as to the lights and shades.

To those who regarded him from a distance and saw but parts of his character, defects may have appeared to exist, which were not visible to one whose daily privilege it was to contemplate that character as a whole, and see it in all its aspects. Thus seen, those graces which are lovely and of good report, seemed so harmoniously blended, that it is difficult to define the features which compose the portrait, without the risk of unseemly praise. There have been men of rare excellence in some respects, over whose equally striking failures the hand of Christian charity has sought to draw a veil; but no such exercise of love was needed here.

We are happy in being able to confirm these remarks by the following letter from his friend, the Rev. Dr. Cutler, of Brooklyn, who was long in habits of intimacy with Mr. Jackson:

*To Mrs. Jackson.*

*“St. Ann's Rectory, Brooklyn, July, 1860.*

“MY DEAR FRIEND: I have long thought that the memoir of a departed Christian should be a mirror of truth. When a man has arrived at such attainments in piety, as to justify his friends in making public his life, he

should be described in all respects as he was. His gifts and his graces, his faith and his works, his faults and infirmities, should all be preserved and made known in their proper proportions. Out of twenty distinguished characters spoken of in Scripture, *ten* have come down to us with faults or infirmities. Now I frankly acknowledge that in the case of your departed husband, the task of the biographer is a difficult one, as he can have but one class of facts to present. I knew not a fault nor an infirmity in his character. I suppose he had them, and they should not be kept back. But I can not recall one; neither did I ever hear of one. He must have received a large measure of grace at the first, and have been faithful in the use of it. He was certainly 'blameless and harmless; a son of God in the midst of a crooked and perverse nation.' Not that he was a negative character, but a wise man, careful not to jeopardize his influence by indiscretions. In all the parishes in which he labored, *good* was accomplished, and *good* was *anticipated*, when *he* was called. The departure of a distinguished rector from St. Stephen's, in New-York, was the signal for calling your husband to that church; so, I think, it was at St. Paul's, Alexandria; and this I *know*, that when a new diocese in the North-west was in want of a bishop, Dr. Eastburn, Mr. Forbes and I, were requested to select among the clergy the man for that mitre, and we selected your husband. The reason for his declining, if called, I know not. It was not possible for his clerical brethren to hear him preach much, but they heard him often speak in defense of those great institutions, the Bible and Missionary Societies, and I, for one, often 'wondered at the gracious words' which fell from him there. In fine, as it respects capacity for business, consistency of conduct and courtesy of manners, he left us

nothing to desire; and his sterling integrity, faith and love, made him as 'a city set on an hill, which can not be hid.' Why he was taken, and others far less useful left, is one of the mysteries of providence; but I think I hear a voice from heaven saying: 'What I do thou knowest not now, but thou shalt know hereafter.'

"With sentiments of fraternal affection and lasting sympathy,

"I remain,

Your brother in Christ,

"B. C. CUTLER."

A portion of the outline drawn by Bishop Henshaw with remarkable accuracy, together with an extract from the funeral sermon which is appended, will furnish, it is thought, a sufficient summary of the character which these pages have aimed to delineate:

"As a *man*, Mr. Jackson was of a calm and equal temperament; not liable to high excitement or deep depression; bland in manners, amiable in disposition, steady in his attachments. He had a mind characterized by solidity and judiciousness—of practical rather than speculative power; and without any vain ambition for fame in the arena of literature and science, he sought to have an intellect well furnished, and consecrated all his attainments to the work of his sacred profession.

"As a *Christian*, he was enlightened and rational, and at the same time, fervent and devout. In him there was a happy mixture of cheerfulness and gravity, of humility and confidence, of love to God and benevolence to men. He had zeal without fanaticism, and order without formalism. He seemed in all his religious feelings and actions, to maintain the *via media* between two vicious



extremes. While he rested his hopes of salvation exclusively upon the grace of God, through faith in the merits of Jesus Christ, he attached no value to any faith other than that which works by love, purifies the heart, and overcomes the world.

“He was a sound and decided *churchman*, free from obnoxious *ultraisms*. He had no sympathy with those, who, professing ardent love for evangelical doctrines, look with distrust, if not aversion, upon those safeguards which God has provided in the Church and her institutions, for the preservation of their purity, and the increase of their efficacy. Nor could he fail to censure those, who, professing an ardent attachment to the Church system, deem it proper to repudiate all that is called evangelical in sentiment and practice; as if men would derive much benefit from the candlestick, when the shining light, which it was made to support, has been extinguished; or attach great value to the casket, when the precious jewel it was designed to preserve, has been thrown away! His was a steady and enlightened approval of the truth and order of the Church—of the form and power of the Gospel. But in him firmness of principle had no alliance with bigotry; and he wished grace, mercy and peace, to all who love our Lord Jesus Christ in sincerity.”

We would bear in mind that, *by the grace of God* he was what he was, and that, had it not been for the grace which brought the Lord of glory into our world to die for sinners, all the powers of man could never have produced a life so exemplary and useful, a death so full of hope, and a memory so embalmed with fragrance. His glory was that of a *sinner saved by grace*, and all that *that* grace made him he laid at the foot of the cross. Had he been aware of the present endeavor



to perpetuate his name and his usefulness, if he would have permitted it at all, he would have said: "Let Christ be exalted, the sinner humbled, and the creature kept in the right place." Could he have spoken, he would not have aspired to the language of the Apostle, "I have fought a good fight," but, "O Lord! weigh not my merits but pardon mine offenses." And with unfeigned humility he would have joined in the ascription: "Unto him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father; to him be glory and dominion, forever and ever."

While we rejoice that "the righteous shall be had in everlasting remembrance," we would pray that all those who retrace his course in these pages, may be animated by the proofs they give of what the love, and power, and grace of Jesus can effect; and that they, by the same grace, may follow the path of the just which "shineth more and more unto the perfect day," and leave behind them a like luminous track, guiding onward and upward succeeding generations, till the music of the heavenly choir shall be complete, and not one voice be wanting of those who are appointed to sing the song of Moses and the Lamb throughout eternity.

"Then let us be content to leave behind us  
So much, which yet we leave not quite behind;  
For the bright memories of the holy dead,  
The blessed ones departed, shine on us  
Like the pure splendors of some clear, large star,  
Which pilgrims, travelling onward, at their back  
Leave, and at every moment see not now;

Yet, whensoever they list, may pause and turn,  
And with its glories gild their faces still.  
Or, as beneath a northern sky is seen  
The sunken sunset living in the west,  
A tender radiance there surviving long,  
Which has not faded all away before  
The flaming banners of the morn advance  
Over the summits of the orient hills."

## A P P E N D I X .

*Extract from the Funeral Sermon, by the Right Rev.  
B. B. Smith, D.D.*

“FOR he was a good man, and full of the Holy Ghost and of faith.”  
—ACTS 11 : 24.

“WE stand, my dear friends, by the side of a coffin, upon which, if any inscription were to be written, it would I am sure be written with great simplicity and brevity, but with common consent, in large and luminous characters: ‘He was a good man.’ And we are all ready with one accord, to ascribe the wonderful secret of his being so, to the same cause now which wrought so powerfully in early times—because he was ‘full of the Holy Ghost and of faith.’ And this I hope, as in the case of the sacred historian, will exempt me from the censure of using extravagant panegyric, and, misled by the partialities of an early and long tried friendship, of depicting an unreal character, and of ascribing to the creature the honor due only to the Creator, who is God over all, blessed for evermore. With the sad memorials before us that he was but dust and ashes—with his own testimony that he was the chief of sinners—with this voice from God that his estimate of his lost, fallen and condemned condition was but too correct, in that he has thus awfully exacted of him the penalty of being a sin-

ner ; who are we that we should praise man for what is in man, or rob God of the honor which is His due, if in any one solitary instance a child of wrath is made a child of grace : if—as in the case of your beloved pastor—the base and sinful character which had belonged to him, as a child of nature, is transformed by the Holy Ghost, through faith, into a model which this whole community has admired, and the impress of which, made upon our memories and our hearts, we shall carry with us and bless God for, to the latest hour of our lives. I presume that what I am about to say will be received by the generality of hearers as partial and extravagant praise. I can not possibly help it. If it be so, it is simply because, by the grace of God, facts and the truth constitute the highest eulogy. But if so, then the praise will redound, not to the man whose sinful nature was all along opposed to the development by grace of these facts, but to Him, who out of a miserable lump of sinful clay, was pleased to form our dear brother, into a choice vessel, sanctified and meet for the Master's service.

“I. The sketch I am about to attempt must of necessity be hurried and consist only of a few bold strokes ; but the aim will be thereby to place before you a resemblance to the life, to the praise of God's grace, of the personal and official character of your late beloved pastor.

“1. There was about him a singular simplicity, equally removed from pomp and pretense, and from over-familiarity. It was his passport to the hearts of children, for he was himself light-hearted and guileless as a child. And it was his ever open letter of recommendation to the guileless and the good.

“2. There was about him a certain noble frankness and openness of character, which disarmed suspicion, and ex-

empted him from the necessity, common to most men, of bringing some proof of what he said. There was no need of it in him. You had but to look upon his face, and massive truthfulness stood impressed on every feature. In less skillful hands his frankness would now and then have left the impression of bluntness — never of sternness. But the ever thoughtful kindness of his heart melted down his native plainness of speech to a captivating honesty and sincerity.

“3. There was ever with him the finest play of all human sympathies. Indignation against wrong done, or imposition intended, or unmerited reproach inflicted, as if it had been an injury done to himself: only it was an indignation guarded with much discretion and sweetened with all tenderness; a smile to reflect the smile of all light-heartedness, but of no profane frivolity; a tear to answer to every other tear shed by a wrung heart or an overflowing sympathy.

“4. There was in him the greatest nobleness of disposition. It cost him no effort to soar above all littleness of thought, of suspicion or of innuendo. He *was* above it always. To forgive injuries — to speak well of those who evil entreated him — to do the kind office where, in return, kind office had been refused, was that part of the spirit of Christ in him, by inspiring him with which the Holy Spirit had expelled, and well nigh utterly eradicated, the spirit of selfishness.

“5. There was in him a sweet spirit of piety. It breathed in his blameless yet cheerful conversation. It poured itself forth in a life of prayer. It animated, as a divinity within, all his thoughts, words and actions. It moulded his whole character. It was the spring and fountain-head of his charities, which ever flowed in a steady stream, and overflowed towards his friends, the poor,

and his own beloved Church. Often what his own purse could not do, his eloquence could. And for the Bible, the Tract, the Colonization, the Temperance, the Sunday-School, and the Missionary cause, he was followed by large and liberal contributions, which were always most munificent, when, without respect to the ability of the giver, they bore the nearest resemblance in amount to that of the almost penniless pleader. But remarks like these will fall more properly under the head of traits of his official character. His personal character exerted, of course, a powerful influence in the formation of his ministerial character.

“II. This was very discoverable in the social circle, which his fine flow of spirits, his child-like simplicity, and his overflowing, warm, and natural sympathies always greatly enlivened. At whose fireside was he not welcome? Whose domestic circle has not his presence made glad? And whose social affections have not been kindled into a heartier and healthier glow, by being warmed by the genial affections of his heart?

“1. This was still more discernible in the sick-room. His native gravity and sense of propriety sat well upon him there. And so did his exquisite and shrinking delicacy of feeling. But there his human sympathies exalted, purified, refined by religion and the lofty themes which revelation supplies, found their fullest, freest play. He was at once compassionate and faithful, frank and yet considerate, sympathizing and yet not recreant to any unpalatable duty. His visits were always welcome, but in the sick-room they were waited, longed for and gratefully remembered, almost as if they had been the visit of some good spirit from within the veil, which separates a selfish and gross world from a spiritual and a benevolent. His large experience, his stores of memory, his happy

narrative and illustration, his copious treasures of scriptural truth, his tenderness of heart, his fervency of devotion, combined to make him the most lovely, estimable, and useful of pastors, in the sick-room.

“2. And what a minister he was in the Sunday-school! Rich in that love of simple Bible-story which God has had purposely written for the benefit of little children — happy in those illustrations and unadorned expressions which rivet best the attention of the young — but above all, fresh in those pure thoughts and warm affections which made him a child amongst children, alike loving and beloved — he had a smile, a kind word, an apposite remark for every child in the Sunday-school. And the seed which the Great Husbandman sowed here by his hands, look you, if it be well watched and watered, what fruits it will yet bring forth to the honor and glory of God!

“3. All elements of character in him gave him signal influence over young men. They could not look upon him or hear him speak, without feeling the force of a practical illustration that religion is not the gloomy thing, too often depicted in the imaginations of the frivolously gay. Interested in him, they felt a double interest in his preaching, which, varied as it was in character and rich in scriptural instruction, possessed the additional charm of simplicity, refined taste and undoubted earnestness and sincerity. How greatly God blessed his labors to this class, let the records of all the churches he ever served bear witness—let our own Sunday-school, in its corps of efficient teachers, and the roll of our aspirants for holy orders abundantly testify. Here it is, after sympathizing with his bereaved family, that my heart bleeds most under a sense of our irreparable loss. That long night of his last mortal agony,



oh! how was my heart overpowered with emotion, when, hour after hour, I saw his bed literally surrounded by the young men whom he was wont to call his sons, weeping as if their hearts would break, at the thought of a final separation, as to this world, from their spiritual father, their faithful counsellor, and their best earthly friend. May his mantle fall upon each of them. May it be their study, their delight and their prayer, to think, to speak, to be and to do whatever they are conscious would be most pleasing to their departed pastor, were he permitted to watch over them, where he has gone, as he certainly would have done, had he been spared to us! And out of their number may more than one arise like-minded with this 'good man,' to supply his lack of service to the Church, and to preserve entire the succession of faithful pastors, until our Lord shall come!

"I had designed to say a word upon his character amongst his clerical brethren, which was singularly frank, affectionate, and kind; of his hospitality, which was as liberal as his heart was large and generous; and of the dignity, the eloquence, the thrilling interest of his speeches from the platforms of the great benevolent institutions of our land: but I am admonished to pass over these and a multitude of other most alluring themes of discussion, and to confine myself to a brief comment upon his preaching. (1) It was most interesting, keeping alive the attention of his audience without effort and without weariness. (2) It was various, more diversified in topics than that of any minister I remember often to have heard. (3) It was solemn and in earnest, as though he himself believed and felt every word of what he said, and was intensely anxious that those whom it most concerned should believe and feel it also. (4) It was persuasive, touching every chord which vibrated true to

right feeling and the immortal interests of men. (5) It was instructive, far beyond the common average, and specially adapted and designed to build up Christians in their most holy faith. (6) It was sound and scriptural, abounding in the truth precisely in the connection and in the proportions, in which it appears in Holy Writ. No dogmatist, or controversialist, or stout polemic was he. Christ Jesus and Him crucified was his great theme, and he preached Him first—Him last—Him midst and without end, as mainly anxious, both to save himself and those that heard him.

“Such a one has gone to his rest. He is not, for God has taken him. Indeed ‘he was a good man, full of the Holy Ghost and of faith.’

“Is God unrighteous in cutting short the period of such a one’s usefulness? God unrighteous in taking away a precious gift which we never deserved, and never sufficiently prized! God unrighteous to take his own weary, faithful, and almost worn-out servant, to rest with himself in Christ Jesus forever! God unrighteous to resume a gift, so long lent, and for which, so precious has it been, eternal thanks were due for ever so short a loan!

“Nay, friends and brethren, soon as our utterance, choked by emotion, can be recovered, let us give thanks to God, through our Lord Jesus Christ, for the noble character, the bright example, the holy life and the useful labors of this dear departed brother, whose poor, worthless remains we are about to consign to the tomb. Let us give thanks to him for sin pardoned, grace conferred, Satan vanquished, the grave conquered and an heavenly crown gained, for this our dear brother, through a crucified, ascended and glorified Redeemer.

“One thought more solemn than most others attends

his departure. He has gone before you, my dear hearers, into the presence of our great God and our Saviour. Is it as your accuser, to bear witness against you in that day, that God by his ministry had long been calling upon you, but that you refused—that he had stretched out his hand and no man regarded it? Or has he gone before, to bear record to your willing obedience to the Gospel, in the presence of all his beloved people, prepared joyfully to exclaim, ‘Behold me, and the children whom thou hast given me’?

“Let us more than ever admire and prize the Gospel. With more passionate ardor let us cleave to the Cross, preaching, suffering, living, dying. So that, at the last, pastors and people, parents and children, teachers and pupils, masters and servants, bond and free, high and low together, may all experience the transforming power of that Gospel which our dear dead brother loved and preached; experience its sublime consolations when we come to die, and reap that reward, upon the fruition of which he has already entered, when time with us shall be no more.

“Now unto Him who is the first and the last, who liveth and was dead, and who, by conquering death and bringing life and immortality to light, has robbed the grave of its terrors and death of his sting, be all honor and glory, as, with the Father and the Holy Ghost is most justly due, now and forever, Amen.”













